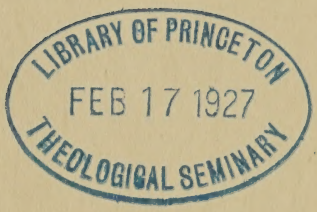
THE MOSAIC LAW

IN THE LIGHT OF MODERN SCIENCE

THOMAS H. NELSON



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of modern science

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THE MOSAIC LAW

IN THE LIGHT OF MODERN SCIENCE

BY

THOMAS H. NELSON, EVANGELIST

FORMERLY PRESIDENT OF THE AMERICAN BIBLE SCHOOL, AND EDITOR OF "THE RAM'S HORN," AUTHOR OF "THE GOSPEL OF CAUSE AND EFFECT," "THE DOOM OF MODERN CIVILIZATION," "MODERNISM THE MARK OF THE BEAST," ETC., ETC.

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Matt. 5:17, 18

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—*Jesus.*

PREFACE

NO scientist for a hundred years has been more viciously attacked than Moses, the Israelitish law-giver. And though dead for nearly four thousand years, no other scientist has ever more fully vanquished his foes and advanced and exalted his position.

After years of investigation and the testing of his writings by sound, modern science, the author of this book is convinced not only that Moses was a true scientist, according to the modern acceptance of this term, but a scientist of the most comprehensive order. In fact, Moses today leads all our greatest schools and the whole world, in all that pertains to the vital sciences, while the works of other great men of antiquity have almost completely fallen into oblivion. The proof of these statements is condensed in the following volume.

This book is the result of thirty years of original research on scientific lines for confirmation or refutation of the truth and authority of scriptural inspiration.

We find the unity between the Bible and true,

modern science to be complete. These facts are condensed and stated in an interesting and clear manner in language suited to all.

The author has lectured on these subjects at many colleges, conventions and general gatherings all over this country and Canada; and has been urged to give these startling facts in book form to the world.

In the hope that the faith of many may be strengthened by knowing these scientific proofs of the inspiration of scripture, this book is prayerfully presented to the public.

THE AUTHOR.

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CHAPTER I

AFTER submitting the Mosaic law to the most rigid tests of modern scientific standards, the writer is convinced that Moses himself is a true modern—a radical scientist of the most advanced school. He is even seen to be leading most of our present-day scientists in the popular and important studies of bacteriology, psychology, physiology, hygiene, botanic chemistry, practical eugenics, sanitary science, quarantine principles, zoölogy, geology, astronomy, etc.

Though some say he never wrote the law and all admit that he has been dead almost four thousand years, yet he is the most vital authority today in our largest and most influential schools of scientific thought. He is also a standard authority on many elements of civil government, economics, social welfare, etc., as the following pages will show.

What is left unchanged of the original instruction in mechanics of Archimedes? What is extant of the philosophy of the great Socrates, Plato or Aristotle? Who now follows the exact therapeutical advice of Hippocrates? The

greatest men of antiquity, generally, are but names of uncertain value, compared with this modern and transcendent scientist, law-giver and emancipator. The whole wide world, and especially its most intelligent and advanced sections, are following, unchanged, his four-thousand-year-old commands, and are thereby receiving the manifold blessings of health and prosperous advancement.

This paramount chief of the world's great men, though belittled by atheists, has not only a *past* greatness like his competitors; but even now he is greater than in the days of his flesh; and today he leads a mightier host of modern Gentile thinkers than his original multitude of Hebrew slaves. Not only was he the real founder and father of his own nation, as one of the greatest of antiquity, but his system of laws and sciences has been made the very foundation and chief bulwark of the most advanced of modern nations.

There is no portion of the commandments of God in general, or of the Mosaic code in particular, that is not based on a scientific understanding of fundamental law, and what was intrinsically best for the nation, and for the health and happiness of man in general, body and soul, here and hereafter. Though primarily

given by Moses to the Hebrews, these regulations have a universal and lasting application; because their underlying, natural and essential conditions, in justice and the nature of things, exist universally. Since there is a basic and unchanging reason for all that God says and does, what he says to one, he says to all; and what he once says, he always says.

Though symbolizing, or made typical of, moral experience and need, as all physical experiences are, yet the Mosaic command was based on just, moral, economic, hygienic, psychological and physiological law, and harmonized with the underlying cosmical nature of things and the constitutional needs of man. The most modern research proves that not one command of the original law can be rejected without the offender's suffering physical loss. *Spiritually* speaking only, is it true, that "Christ is the end of the law *for righteousness*"; and, "we are not under the law, but under grace."

Look at some of the reasons why the commandments of the law were given. The law commanded that every Hebrew must wash his hands in running water, after handling diseased or dead people, or old, polluted things. Why wash at all, and why in running water particularly? Now, after the lapse of four thousand

years, science has discovered that much disease is contagious and infectious and is propagated by infinitesimal bacteria, or animalculæ, millions of which may attach themselves to the hands and bodies of those coming in contact with them.

These disease bacilli live in etheral media, and are hatched out and multiplied by the bodily heat of the one receiving them; and diseases, both contagious and infectious, are thus spread. To wash in a bowl of water is, after the first dip, to wash in a polluted fluid full of deadly germs, leaving many of them on the hands and body when the bath is finished. But when the washing is done "*in running water,*" they are constantly being carried away, so that when the bath is finished, the hands or body are free from the disease bacteria.

This commandment suggests the wisdom of throwing away the rubber stop to the wash bowl, and washing in clear, running water, rather than in contaminated water. See in this the infinite wisdom of the law. Now, since none of the scientist of pre-Mosaic days taught this truth and many of our modern scientists have scarcely seen this point yet; Moses was either inspired of God in this particular, or he was for some other reason, nearly four thousand

years ahead of his day in bacteriological science.

If a Hebrew sat on a seat or saddle, or lay on a bed where a leper or a man with an issue or running sore sat, or lay, he was pronounced unclean, and required to wash his body and change and wash his clothes and go into isolation "outside the camp," from one to seven days.

The seat, saddle or bed thus contaminated must also be cleansed by water or by fire, and then thoroughly aired. Why so? Because it was a sanitary disinfection and quarantine measure of the highest type. In that hot country, contagious and infectious diseases were more apt to spread than in the colder northern and western countries, and this intelligent preventive gave the believing and obedient Jews, in spite of their ignorance, the benefit of God's infinite knowledge and understanding.

Thus, believing obedience was self-rewarded and unbelieving disobedience was self-punished by the very acts of the actors. The light, gauzy clothing of that warm country admitted the body of the uncontaminated person into immediate contact with the diseased serum, and then the bacteria began to feed upon the victim's body, and hatch out new batches by the very heat of the body; and thus the contagion spread.

This was all made impossible where the Mosaic law on purification was properly honored, and God is shown to be guarding the health and happiness of his people by giving this law.

Here is an important suggestion on sanitary inspection for our larger city boards of health. They are often greatly exercised over the spread of infectious diseases, while apparently overlooking their prolific breeding places, in fearfully crowded tenements, inadequate ventilation, filthy quarters, bedding, garments, etc. These boards largely abolish external unsanitary conditions in the warm seasons, but seem to depend on the rigorous winter seasons to defend us from the influence of the pestilential conditions existing within these congested abodes.

Winter, however, is more apt to intensify the congestion and restrict ventilation, thus augmenting the disorder. It will take more than antitoxins, vaccinations and curative medicines to guard against a general infection while such foul breeding places for disease bacteria are allowed to exist. God's great cleansing agencies of water, air and even fire, should be enforced on such ignorance, even for the preservation of its immediate victims. Organized society has a right to defend itself, preventively, against these destructive and pernicious encroachments.

The law forbade the eating of anything strangled, torn, dying of itself, etc.; and those who kept the law were automatically blessed with health and happiness, while those who broke it were cursed with loss of civic and religious rights, disease and death. Why? Because Moses knew that diseased, dead, or putrid blood was poisonous; that a strangled, or unbled creature's flesh was thus full of pollution, disease and death, because the blood could not drain off, and thus putrefaction would instantly set in, with co-extensive ptomaines.

This includes a chicken whose neck has been wrung instead of being cut so as to properly bleed the victim; also, all creatures that are killed with a hammer instead of being bled, as are most of our beef cattle in this country. The law demanded that a keen knife be used to bleed them, thus enabling the heart to pump all the blood from the veins and leave the flesh free from all deleterious matter, which can never be done if the action of the heart is stopped by first striking down the animal. Has this law become obsolete? Never, as Jesus said, "Till heaven and earth pass away." Moses was radically scientific, even from a modern perspective.

These facts constitute the reason why

"kosher beef" is nearly always more free from disease than public-market meat. For the same reason, the creature offered in sacrifice must be young, free from disease and blemish; and this law being still operative among the Jews assures the purity of "kosher meat." Think of this in contrast with the old, worn-out, diseased milch-cows which help to fill our stock yards.

For these purely physiological and hygienic reasons the ordinary Jew was forbidden to kill any animal devoted to sacrifice. It must be brought to the door of the tabernacle and inspected for disease by the priests, all of whom were, practically, veterinarians. Then, after inspection, these priests must themselves kill the animal in the scientific manner prescribed by the law.

For this same reason, that of our physical welfare only, God wisely and kindly forbade the eating of blood in any and all forms. As an article of diet there are few more dangerous substances known than putrid blood. It is a venomous poison, and even the most thorough cooking does not entirely destroy the direful results. A man is what he eats. The dare-devil acts of some butchers in drinking warm blood are based on the densest ignorance, and yield their fearful fruits later in an imbruted

soul and a diseased brain and body. Both Moses and modern science declare "the life is in the blood."

If any offensive thing was left by a man in a field, the Mosaic law demanded that the dirt be thrown over it with a paddle or stick. This is another sanitary and hygienic regulation; and as late as the Spanish-American War, it took the lives of many of our American soldiers, in the southern camps to teach us anew the need of this sanitary regulation.

In some heathen countries where this sanitary law is disregarded, the air becomes so poisoned with infectious bacteria that the poor natives die off at times with plague and pestilence, like flies in a winter frost. Has this law become obsolete? The ignorant believer in mere "ceremonialism" answers, yes. But Moses, Christ, and modern science declare, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, *till all be fulfilled.*"

The Mosaic requirement that the leper be pronounced "unclean" and be rigidly kept "without the camp," and that all who touched him should be considered unclean, until thoroughly disinfected, was the original of a standard quarantine measure that exists until this day in every intelligent nation.

All of our best hygienic discoveries prove the unwholesomeness semi-indigestibility, and disease-producing tendencies of all animal oil and fat as an article of diet; thus revealing the reason of God's prohibition of its use and his command that all the fat be burned up in the sacrifices, and his command to use olive oil and other vegetable oils instead.

The pre-Mosaic law which he defended demanded six days of work and a rest every seventh day; and modern science has discovered that the human system is arranged and life is built upon the basis of a seventh-day change. At both the lowest ebb in disease and the highest flow in health, science discovers nature running to a standstill every seven days, resting and then starting anew. Ask your physician why there is a change in his patient's condition every seven days. His answer that a new batch of bacteria is theu hatched is only half the truth. This "rest" and the tide of action and reaction are necessary for life and health to be at their best. What is true of man is also true of all domestic animal life. How did Moses know of these modern scientific facts unless inspired?

Man in general has a pre-natal existence of 40 x 7 days. That constitutional number pre-

arranges the human system for multiples of seven days in breaking up fevers, etc.

All birds and fowls also, seem to be built on this seven day principle. The domestic hen hatches in 3 x 7 days. The duck hatches in 4 x 7 days. The turkey hatches in 5 x 7 days. The goose hatches in 6 x 7 days. Small birds hatch in 2 x 7 days.

Even insects hatch in 7 days or in 3½ days, etc.

Whole volumes could be written on the wonderful numerical system of the Bible and its symbolic significance. Number 1 symbolizes unity or the deity. Number 3 represents the trinity. Number 4 represents humanity or earthly, visible things. Numbers 5 and 10 are the base of all great numbers up to "ten thousand times ten thousand." Number 5 represents the five senses and its double, number 10, includes the soul senses also. The Jewish Rabbins said it was composed of 4 and 1, as an outstretched opened hand with erect thumb; the thumb representing God and the extended fingers representing humanity prostrate before him. Six was the imperfect number.

Seven is the perfect number in Scripture. It is composed of 4 and 3 or the human and divine

numbers combined and represents a divine humanity. It is the Messianic number as Jesus was both divine and human. Number 12 is the fruit bearing number and is composed of 4 the human number, multiplied by 3 the divine number. As all perfect things are represented by seven, so all fruitful things are represented by twelve; as the twelve months of the year, the twelve patriarchs, apostles, baskets of loaves and fishes, etc.

Forty is the dispensational number and 120, as three times 40, or three dispensations, represent the covenant age. Noah was one hundred and twenty years building the ark that represented the ark of the covenant, as the Noachan flood represents the coming tribulation. Moses was one hundred and twenty years old representing the three dispensations of the Patriarchs, Prophets, and Apostles, at the close of which "the prophet like unto Moses," will lead a universal "exodus" out of this Egyptian world.

Modern chemistry discovered the fact that every element has its particular combining proportion and it will combine in no other proportions, but those and their exact multiples; as hydrogen 1 and oxygen 16, which means that 2 lbs. of hydrogen and 16 lbs. of oxygen will

make 18 lbs. of water, and the gases will not combine as water in any other proportion. Pure air is one-fifth oxygen and four-fifths nitrogen. The rocks are about one-half oxygen. This law holds good in all nature and the very construction of the rocks and the balancing of the clouds in the air and all vegetable and animal life depend upon its accuracy. Inspiration well asks, "Who hath measured the waters in the hollow of His hand . . . and comprehended the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance?" Intelligence says, God.

For instance, The tone of middle C on the piano is made by a string that vibrates 264 times a second, and every string, or reed, that vibrates 264 times a second makes the tone of middle C. This number is divisible by $11-264=24\times11$. The octave above middle C is made by a string that vibrates twice as fast as middle C, that is 528 times. This number is also divisible by 11 $-528=48\times11$. The octave below middle C is made by half as many vibrations; that is 132 $=12\times11$. Each string on the piano vibrates in multiples of 11, whether white or black keys, and the spaces between also. For example, middle C = 264, D = 297; the difference between them is 33, which is three times 11. The space

is not always 33, however, sometimes it is 22, and sometimes it is 44, but always a multiple of 11.

Our ears are so peculiarly constructed that the vibrations which are musical are pleasing and harmonious, and others the reverse, and this wonderful adaption shows an intelligence and benevolence that no blind chance could possibly have arranged.

"He that planted the ear, shall he not hear?" "He that formed the eye, shall he not see?"

Modern science declares that all light is vibrations. Inspiration says, "The morning stars sang together." Moses doubtless did not know that all light was music and music was light, but the God who inspired him did.

The infidels of France, after the revolution, changed the sabbath from the seventh to the tenth day; but their mules and horses could not stand this unnatural arrangement and became diseased, and died so rapidly that scientists appointed by the government to investigate the cause found that a return to the seventh-day principle was necessary to long life, as it placed the activities of the animals in harmony with the external and internal laws of nature in general and their own natures in particular. Thus, as one has said, the asses taught the

atheists a lesson in practical theology. Science at least declares that Moses was a modern in scientific knowledge. Russia, today, is in a fair way to learn similar lessons.

We might add here, that the command to keep the sabbath is no more authoritative than the other accompanying command, "Six days *shalt thou labor.*" The poorest physical conditions are generally developed by an idle life. Health and true happiness are almost impossible in idleness. The action and reaction of work and rest produce health and happiness, and superabundance of leisure generates a flabby, diseased state. Surely, the Creator's justification for making toil a necessity is found in part, in the fact that idleness breeds idiocy and work makes for wisdom. The bad are never very busy, and the busy are never very bad.

As Jesus said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the *law,* till all be fulfilled." He meant by this statement that the necessary principles of the law were deeply laid in the nature and constitution of heaven and earth, and in the souls and bodies of men; and that these moral, psychological, physiological, hygienic, social and economic requirements were in harmony with moral

and physical nature and our universal cosmology.

The physical law thus honored by Jesus, the divine philosopher, is the very law that is lightly cast aside by careless, ignorant people, among both Christians and Jews as "ceremonialism." But while the ignorant boast that the law was merely "ceremonial" and is now obsolete and invalid is on their lips, the effects and consequences of its rejection are often manifest in their physical lives, as a plague, a consumption, and a curse.

Those who cast away the word of God will see it transformed into a hissing, stinging serpent, like Moses' staff which it represents, from whose face he may well flee.

Well did Jesus say, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." There is a scientific and symbolic law, but there never was such a thing in the Bible as a mere *ceremonial* law.

All the nameless and shameless sexual diseases that curse ignorance and vice by sending the actors and their offspring prematurely to the grave, spring primarily from the ignoring

of the Mosaic law's prohibitive commandment against the use of the powers of females at certain times, when the law declared them to be "unclean." Herein is the origin of syphilitic and similar contagion.

There is nothing more poisonous than putrid blood, and through the porous mucous membrane this venom is absorbed into the vitals of the system and disease produced as a varied contagion, to spread and curse ignorance and vice with premature contamination, decay, and death.

A little thoughtfulness reveals the Mosaic requirement, of a continuation of the previously existent practice of circumcision itself, to be a similarly scientific, healthful, intelligent and sanitary precaution, against the incubation of venereal bacilli and the contracting and spreading of disease. This incubation of original disease germs becomes almost a physical impossibility in males, after circumcision. Of course, this does not safeguard against disease when in contact with an organ already diseased.

God declares that he "visits the iniquity of the fathers upon the children unto the *third* and *fourth* generation of them that break his commandments; and shows mercy unto thousands of them that love him." Herein is a very re-

markable statement, for modern scientific blood tests reveal that the taints of syphilitic bacteria and kindred contamination in the blood always reach to the "*third* generation" and never in virulent form beyond the "*fourth*." Was this originally scientific statement of Moses a mere fortuitous guess, or was he inspired of God?

An Austrian professor by the name of Gregor Mendel, in recent years proved to the satisfaction of all true scientists that a *true* bio-genetic law exists in nature, which prevents any and all creatures from passing on to their offspring any faculty or instinct that they did not themselves receive in fertilization. Further experiments with Mendel's law on rabbits, guinea pigs, pigeons, chickens, etc., of different varieties, colors and characteristics, reveal the fact that cross-breeds, semi-hybrids, etc., correct their parental mixing, to one hundred per cent of pure breed, of each parent, in three to four generations. This last fact places a modern scientific verification on Moses' statement as to pure, as well as diseased blood; and reveals it in animals as well as in man. Mendel's law also verifies Moses' statement that all creatures reproduce only, "*after their kind*," and not otherwise, as organic, evolutionists declare. Science has but recently discovered these astounding facts.

If Moses was not divinely inspired, how did he manage to "scoop" modern science in these several particulars by nearly four thousand years?

Men spend the *whole* period of their lives today to become proficient in but one branch of science. We herein prove Moses to have been an advanced specialist in *all* the essential sciences from geology up to astronomy, including the vital sciences. As this is a feat beyond mere human possibility, his inspiration is proved thereby and the divine authority of his writings is thus further established.

Science evidently knew nothing of many of these facts till very recently. The above radical regulations on preventive sexual hygiene, sound as if they were written in the present decade, by an advanced authority on practical eugenics. God made the keeping of this physiological necessity doubly safe by appealing to the religious instinct of his people for its enforcement, because at that time it was too early in the history of the intellectural development of the race to show the scientific, bacteriological necessity thereof.

The Mosaic prohibition of nearly four thousand years ago, against mixed seeds in field or vineyard is an active modern principle of good

agriculture and horticulture. This command safeguards the crops from hurtful crossing and accidental misegenation, that tends to ruinous degeneracy. It looks as if the whole science of pollen activity or essential fertilization in seed life lay open before Moses, as before our modern savants.

A similar Mosaic command safeguarded the various breeds and species of cattle and fowl against similar deterioration. "Thou shalt not let thy cattle gender with a diverse kind." All the best breeds of cattle, horses, sheep, chickens, etc., are built up to their best, modern, prize-winning status on this principle of forced dis-association from all other kinds. If this princi-ple of perfect isolation in breeding is not thoroughly safeguarded, the result is degener-acy and defeat. Ask the standard-bred cattle raiser, or prize-chicken fancier, about this fact.

The prohibition against using an ox with a horse or ass, had a modern humanitatian basis and considered the uncongeniality of these ani-mals for association with each other. Their diverse step, rate of speed, objects of fear, degree of sensitiveness, etc., entirely unfitted them for working companions, and till this day the ex-perimental intelligence of man has largely ac-quiesced in this command, and we exempt these

domestic animals from the cruelty of this forced companionship.

The legal prohibition against the sexes' interchange of clothes is a vital question to this day, and good will it be for the health and morals of the race in our midst, if the precepts and practice of our fathers are upheld in general, and the question is finally settled in harmony with God's command by Moses in Deut. 22:5. Only as a necessary working expediency should we depart from this rule. The general tendency toward departure from the Word of God herein, and to dress women in men's clothes has a co-extensive tendency to break down the divine protection of maidenly modesty and endanger the virtues, morals, health and happiness of all participants therein.

The additional prohibition against the use of garments of mixed wool and linen is doubtless more than a mere religious rite, or type of separation between the moral truth, taught by garments received from animal sacrifice and the natural ones that represent the educational fruit of the earth. This is really the distinction between the sacrifices of Abel and Cain. The one was a practical confession of sin and the need of a vicarious sacrifice; the other was a mere evolutionary offering of the self-developed

fruit of the earth. It was ancient "Modernism."

An old-timer fuller, in his experience with the shrinking of woolen goods and the almost coequal expansion of linen goods, instantly saw the reason for the Mosaic command. The law therein protected the ignorant weaver from doing that "mingling" which would be ruinous to his hopes and destroy the market value of his product. God, as a father, thus revealed his interest in the most minute plans and actions of his people. And, remember, that all this was away back nearly four thousand years ago, before personal experience had taught any people the reason of these things, which the law thus controlled and safeguarded.

The Mosaic command for the seventh, or sabbatic, year of rest, not only for the people but for the whole land of Israel, is another scientific arrangement that modern investigation has scarcely overtaken, as was also the land sabbath of each fiftieth year, as the "Year of Jubilee."

In certain sections of the world's modern agricultural belts, human effort is cursed by certain fruit and vegetable insect pests that some years destroy hundreds of millions of dollars worth of crops. Many of these destructive insects, as

the locusts, the chinchbug, the cotton weevil, etc., live in warm countries, protected from killing frosts, and are as largely dependent for existence on the particular annual crops in which they multiply, as are the people that plant those crops. Nothing will kill these noxious pests like an utter absence of that particular crop from *all the land* for a year. This leaves the insect plague no hatching or feeding fields for their myriads of young, and consequent extermination follows. Though the rotation of crops can do much toward such extermination, yet it cannot kill off all the swarms, since all farmers do not rotate together and leave the land entirely free from hatching and feeding places for a year. Enough of these prolific breeders are able to travel from one untilled locality to another, where that desired crop is planted, to live over and thus populate the entire region with clouds of pests for the next harvest.

The years of sabbatic and jubilee rest, for the entire land, fully met this need and extinguished whole clouds of this baneful bacteria, fungi and insect plagues. It would be well for our Federal agricultural department to experiment with this ignored command of the old Jewish law-giver, who seems to speak in the very

wisdom and authority of God himself. This point alone is a sufficient justification for the Mosaic command, but there are many others of almost equal value, among which are the year of land-rest and recuperation, thus giving moral and mental education to the people and the double restoration to strength and vital fertility through non-use for a year. Yet this was all made to illustrate and enforce religious training and educational expansion in morals that it would be well for us to emulate.

CHAPTER II

WHAT we call sanitation, God, in a sense, calls physical sanctification; and what we call right living, he calls righteous living. What we see to be desirable, or good, he calls virtuous. Only those things whose physical effects or ultimate outworking were baneful, were forbidden by him as morally bad. All moral authority rests just here, in that the thing condemned as immoral will eventually produce baneful physical results.

To those who would enjoy his greatest mercies of health and happiness God in the Law prohibited the eating of swine's flesh, and licenses as eatable the bodies of only such animals as "divided the hoof and chewed the cud." Why was this distinction made? It has a reason in the deep-seated nature of things; but it is primarily a physiological and a hygienic, rather than a moral, question.

The animal that chewed the cud and divided the hoof, such as the ox, sheep, goat, deer, buffalo, etc., because of the saculated condition of the alimentary canal and the secondary cud

receptacle, have practically three stomachs, as refining agencies and cleansing laboratories, for the purifying of their food; thus weeding out from their systems most of the poisonous and deleterious matter. It thus takes their clean, vegetable food over twenty-four hours to be turned into flesh, which flesh even the pre-Mosaic law said was "clean." This was not mere "ceremonial" cleansing, but it was hygienically and physiologically clean and wholesome.

The dietary habits of all such vegetarian animals were also clean in comparison with that of the omnivorous swine. On examining the swine's anatomy, we find that, as a supplement to his bad appetite he has but one poorly-constructed stomach arrangement and very limited excretory organs generally. Consequently, in about three hours after he has eaten his polluted swill, putrid carrion, or other offensive matter, man may eat the same at second-hand off the ribs of the pig.

This flesh the law condemns as unclean; not merely ceremonially unclean, but hygienically and physiologically as well. In the nature of things, it is gross, diseased, and deadly; manufactured out of the basest and most diseased and polluted material and in the crudest and

speediest way. The diet of the pig is so deadly that it generally kills the animal itself in about eight or ten years. This is possibly caused, in part at least, by the powerful disinfectant and germicidal element that nature kindly thrusts into the system of all carnivorous and some omnivorous creatures. The swine is a scavenger, the turkey buzzard of the animal kingdom, the hyena or jackal of civilization; and, notwithstanding the preaching of some to the contrary, God has never cleansed or sanctified or transformed him. He is still a hog.

Those who kept this divine and pre-Mosaic law were to be blessed with health and happiness, and those who broke it were to be cursed with disease and death; but the bliss or blight is automatic and imparted, in measure, as men act. The flesh of the swine is, by many authorities on the subject, said to be the prime cause of much of our American ill-health; causing blood diseases, weakness of the stomach and liver troubles; also consumption, cancer, tumors, eczema, etc.

These deadly diseases are scarcely known among the non-pork-eating Jews and Orientals generally. There is said to be no word for cancer in the original Hebrew language, nor is the word in the New Testament, because God's eastern

people were not swine-eaters. Our cold western winters largely form our defence against blood poison and death from our base bill of fare.

If you examine carefully you will find a small abrasion just behind the front foot of the pig. Rub it off clean and press the leg just above the abrasion and you may squeeze a teaspoonful of dirty matter from it. This is an outlet to a sewer-pipe that may be traced all through the animal's body. It helps to drain off the teeming filth with which the system is filled. If this external opening becomes clogged, the animal will run about and grunt and rub his leg on anything handy, and manifest great pain. He seems almost to know that he will soon sicken of so-called "cholera" and blood-poison and die of his own internal filth, unless he keeps this sewer open.

On a close analysis of this filthy, scrofulous serum, or the "culture" of its bacilli under varied conditions, it is seen to contain the elements of many dangerous diseases; yet how toothsome is pickled pigs' feet to ignorance, unbelief, and disobedience. It is this internal and intrinsic vileness that causes a large percentage of our hogs to be filled with trichina and results in such havoc to human health.

We might be excused from diverting our

attention from the scientific side of this discussion long enough to insert a few remarks on this heaven-forbidden American delicacy. This creature that has been condemned both logically and theologically, takes precedence with ignorance over all the creatures of creation as an article of diet. He, of all creatures, is literally devoured. His body is eaten, his head turned into head cheese, and even his ears and tail inserted. His blood is turned into blood pudding; his stomach is transformed into tripe; his feet are pickled; his intestines are used for sausage covers, his heart, liver, and kidneys are cooked; and his very bristles are sought for wax ends, etc. There is not even his "grunt" left unused, for the transgressors against God and nature's laws take up this undesirable remnant, and often "grunt" with disease and "squeal" in pain caused by their folly. Surely a man is what he eats. Is the law against this dirty, deadly diet obsolete? Ask the dyspeptic, the cancerous victim, or the consumptive.

As articles of diet, Moses condemns by name and description all purely carnivorous birds and animals, and modern science discovers a poisonous substance in their flesh—a secondary result of flesh-eating. His description is practically the distinction between the turkey and the

turkey buzzard. To see that diet has much to do with disposition as well as disease, one has but to compare the vegetarian animals, such as the ox, sheep, deer, goat, buffalo, horse, etc., with the flesh-eating lion, tiger, lynx, jaguar, cat, etc. It is hard to educate out what is fed into a creature. Hygienic science today in every land acknowledges a basic soundness in these Mosiac and pre-Mosaic prohibitions.

The fowls and fishes sanctioned by the Mosaic bill of fare are designated on this same principle of eternal fitness in the nature of things. The creatures rejected are insectivorous or carnivorous, or have a dearth of digestive and assimilative purity, and those that are accepted have a distinctive gizzard and scale-arrangement that constitutes a peculiar grinding, refining and cleansing laboratory, which, with their purer dietary, largely assure physiological exemption from disease in their flesh.

This is especially true of the pheasant family, including the chicken and turkey. Their dirty diet would make their bodies deadly were it not for the peculiar gizzard-arrangement. The scale-less fishes and all shell fish, including the oyster, clam, lobster, etc., modern science discovers to be but lumps of vitalized and disease-producing filth, because of inadequate excretion.

So vile are these creatures, that even the densest ignorance can be induced to use them only in our coldest seasons. If they were to be used in warm countries, like Palestine, or in warm seasons here, they would prove as ruinous to health as Moses declared they would be. On the bodies of shell fish, and protected by their shells, disease bacteria of various kinds often find prolific breeding places. Like excessive pork-eaters, the users of shell-fish delicacy owe much to the cold seasons for the preservation of their lives.

The lives also of all flesh-eating animals are not only made thereby vicious and pugnacious, but are also shortened in comparison to the lives of vegetarian animals. Modern science has forced the world to respect and accept the Mosaic bill of fare as hygienic. God knew the deadly tendency of the flesh diet generally, especially in warm countries, and thus guarded His people against its secondary influence.

In the two enunciations of the Adamic bill of fare, attributed to the Almighty, by Moses, in Genesis the first and third chapters, there is a comprehensive and scientific hygiene which proves that Moses was inspired, or otherwise an expert in modern "hygiology" four thousand years ago.

In the first instance, Moses says Adam was told by the Lord that the human dietary was to be from the "herbs and trees in which were fruit seeding seed in themselves," while to all the birds and animals he gave "the green herb for meat." This was before Adam disobeyed and fell, when he was given a dietary suitable to the unlimited longevity that was presumably to be his.

After he had fallen, he was permissively cursed with lingering miseries, which would make his slowly approaching death an educational mercy. He was told that he would "eat of the herb of the field." He had lowered himself to the level of the mere animals and hence was permitted to eat of their food. Notice that, according to Moses, God did not command Adam to eat of the herb of the field, but just simply called attention to the fact that he *would* do so, in his ignorance, which was a fruit of his fallen state.

Ere we look at the nature of this distinction, we desire to ask, who can say that the new and gross dietary was to have no part in the miseries, ignorance, and death that was to follow? Why was this dinctinction made? It involves the difference between all fruits, nuts, and cereals on the one hand, and mere vegetables on the

other. This is God's distinction. Now, some may not recognize the clear outline that exists between the cereals and the mere vegetables. All cereals, fruits, and nuts, as a resultant offspring from the original vegetable body, have a double remove from the filth and poison that is known to be in the fertility of the chemical drift, and often also in the irrigating water; while the mere vegetable has no such opportunity of chemically purifying itself.

In the case of vegetables, called here "the green herb of the field," as cabbage, turnips, beets, carrots, lettuce, spinach, etc., the whole body is eaten. Not so with the fruits, nuts and cereals, for here the chemistry of life, in a sort of second growth out from the original body (which is itself discarded as not edible), produces the pure nutritious fruit. The varied, mystic and vital forces latent in the seed, select from the crude and unrefined chemic substances the elements to compose the particular body of the tree, bush, vine, cornstalk, straw, etc.

Then, partially from the refined substance of their own bodies, through the medium of this vital, self-acting, complex machine, they are enabled to much more perfectly purify and refine the chemic elements which enter into their fruits and grains, as the seed and source of future

life. Chemical analysis proves this, and while granting common identity between the substances of the tree and its fruits; between the stalk and the bean, yet it discovers much greater purity, refinement and condensed nutrition in the latter than in the former. In fact herein is found the natural reason for many of the mere vegetables, such as beets, turnips, parsnips, etc., requiring two years in which to produce seed. The first season is spent in refining and storing pulp, and in constructing the more crude, physical machine of the stalk or body, *from* which and *through* which to produce in the next season, the more delicate, nutritious and condensed life kernels.

Mere animals may browse the berry bushes and branches of the fruit trees, but not so with man. Animals may eat the straw of the oats, barley, wheat, corn, beans, peas, etc., but man may not. Mere animals were divinely intended to eat the coarse, pulpy body of the green herb, while man was largely to have a purer, a more nutritious, intensive and healthful diet.

Now, to show the particular value of this distinction, the true botanist, the chemist, and the hygienist, all declare that there is generally an average of between five and twenty-five per cent of nutrition in mere vegetables, and between six-

ty and ninety per cent of nutrition in the cereals and nuts. The fruits are generally acknowledged as nutritious, germicidal appetizers, palatable laxatives, and system cleansers in general.

To more perfectly prove this point, we have but to remember that when we want to either fatten or strengthen an animal, we give it grains, while mere vegetation in the best sense supplies neither. A horse, a cow, sheep, or even a chicken, deprived of grain, shows poor results. Thus, also many a man, woman and child is undernourished, if not half-starved, on a purely vegetable diet. A return to the diet of cereals, nuts, and fruits would produce to humanity the best results in health, intelligence, and longevity.

This bill of fare, which is now being recognized and advocated by all advanced hygienists, and but lately inaugurated in the best of our sanitariums, was clearly set forth by the old Jewish law-giver four thousand years ago, as God's distinction given nearly two thousand years before that. If Moses was not inspired of God, we ask how did he come to be four millenniums ahead of the scientists of his day, in giving this scientific distinction in his modern bill of fare?

We are told that the Bible term, "firmament," is an ancient blunder. But look closer at this

word "firmament." Apologists suggest that Moses simply made a mistake, speaking after the manner of men; but did he? Dr. Kinns, in his great book, *Moses and Geology*, declares that the original term, "*rakiya*" means that which is spread out, or overspreads; an "expanse," rather than a solid sphere. Now, read the word "expanse" where "firmament" occurs, and not only is there no contradiction as to the facts of astronomy, but perfect harmony. Moses actually anticipated modern science. And this is one of the "mistakes of Moses," so-called.

Another "error" was that of the revolution of the heavenly bodies around the earth. After Copernicus, Kepler and Galileo taught the true law of the solar system, men raised an outcry against the Bible. And yet it is now found to be in perfect accord with the discoveries of modern science, that the earth is not flat, but a sphere, and that it moves with perfect uniformity on its axis.

Doctor Arthur T. Pierson well says, "When the modern science of geology began to unwrap the earth's coverings and reveal the records of the rocks, timid faith grew pale and trembled for the Word of God. A vast age was revealed for our globe, and what must we do with the 'mistakes of Moses'? How came these fossils or

organic remains in the rocks—and in such quantities that coral reefs represent countless millions of zoöphytes, and mountain masses are composed of shells not larger than a grain of sand? The Tuscan hills are built of chambered shells so small that one ounce of stone contains over ten thousand, and the dust that falls from the chalk at the blackboard under the microscope proves to be fossils. What enormous periods were required for living creatures to build such masses as these."

Some have attempted to account for the deposit of these fossils by the convulsions attending the Deluge; others have suggested that God built the world out of fossils, in which life had never dwelt; so that the rocks, after all, really lie to us. Others have been ready to thunder anathemas against science, because they could not reconcile it with Scripture; after the fashion of the Brahmin, who, when the microscope showed him the folly of his pagan notions and practices, rid himself of his doubts by dashing the microscope into fragments. Surely, the Bible cannot need such methods of defense. If truth be divided against itself, how, then shall his kingdom stand?

The correspondence between the Mosaic account of creation and the most advanced dis-

coveries of science now proves that only He who built the world built the Book. Note a few instances.

Geology now teaches a watery waste at first, whose dense vapors shut out light. Moses affirms that, at first, the earth was a formless void, and darkness was upon the face of the deep.

Geology makes life to precede clear light, and the life develops beneath the deep. Moses presents the creative spirit as "brooding over that great deep," before God said "Let light be."

Geology makes the atmosphere to form an "expanse" or so-called firmament, by lifting watery vapors into dense clouds and so separating the foundations of waters above from those below. Moses affirms the same.

Geology tells us that continents next lifted themselves from beneath the great deep, and bore vegetation. Moses, also, declared that the dry land appeared, and brought forth grass, herb and the tree, exactly correspondent to the three orders of primeval vegetation.

Modern geology then asserts that the heavens became cleared of clouds, and that the sun and moon and stars appeared. Moses does not say, as only ignorance asserts, that God created all these heavenly bodies on the fourth creative

day, but that they then began to serve or to divide day from night, in visible appearance, and to become signs for seasons, days and years. Moses says that "In the beginning God created the heavens (first) and the earth (last)."

Geology then shows us sea monsters, reptiles, and winged creatures. Moses, likewise, reveals the waters bringing forth moving and creeping creatures and fowl flying in the "expanse."

Geology next unfolds, the races of quadruped mammals, and so Moses makes cattle and beast of the earth to follow, in the same order.

And on the sixth day of creation, geology brings man on the scene last of all; and so does Moses.

And no self-confessed descendant of mere animals ever found any new species, since man appeared. In this, atheists agree that Moses was right.

The latest geology makes the first light not purely solar, but chemical, or "cosmical." Moses makes light to precede, not the creation of the sun, but the first clear appearance of the sun, by the space of three creative days.

The sun itself was created with the astronomical heavens, first. Look at the order of animal creation. Geology and comparative anatomy combine to teach that the order of creation was

from lower to higher. Fish, proportion of brain to spinal cord, 2 to 1. Reptiles, 2½ to 1. Birds, 3 to 1. Mammals, 4 to 1. Man, 33 to 1. Now this is exactly the order of Moses. Who told Moses what modern comparative anatomy has recently discovered in the branches of ichthyology and ornithology, that fish and reptile come below birds and mammals?

And these are some more of the "mistakes of Moses." Here is a record of creation, produced twenty to thirty centuries before science unveiled these modern facts; and yet there is not one blunder or error scientifically revealed and the coincidences and correspondences are so many and so marked, that a modern scientist has confessed that if one should sketch briefly the celestial mechanism of LaPlace, the Cosmos of Humboldt and the latest system of geology, no simpler and sublimer words could be found than those of Moses.

Again, geology shows us that the vast plants of the great coal age are such as never grew in clear sunlight, but in long-continued shade; they are such as must have fed upon an atmosphere full of vapor, and their wood is not hardened, as it would have been under sunshine. Who taught Moses to put the growth of that earliest vegetation in the damp, shady period

preceding the first clear appearance of the sun in the sky, on the fourth creative day? And thus, "The very stones are made to cry out," in confirmation of God's word!

Modern astronomy proves that other worlds were formed before our solar system, and Moses was therefore right in placing the creation of the heavens including the sun, first, and the earth last. We should notice here that the Hebrew word *asah* should not have been translated "made," but "appointed."

Moses here says of the fourth day of creation, not that at that time God *made* the sun and the moon, but that at that time he "appointed" them "for signs and for seasons." They were made in the distant "beginning," when "God created the heavens and the earth," but obscured and shaded from vision by the water-belt or aqueous condition of the atmosphere above referred to; but at this period regular seasons began.

"Geology teaches six periods of creation, extending through long ages. Only to superficial thought does Moses appear to teach six days of twenty-four hours each. But on examining closely, we find the Hebrew word, *Yom*, means a period of time, and is often used of indefinite periods or seasons. The first chapter of Genesis,

sceptics triumphantly say, makes the creative periods to be measured by twenty-four hours; and yet, in Gen. 2:4 it is used of the whole time occupied in creation. In Psalms 95:8, the words "in the day of temptation," means forty years. We use the English word with the same looseness of application. A "polar day" means six months; "The day of grace," means the entire period of probation. Origen and Augustine long ago suggested that "day" might mean an indefinite period, and maintained that the Hebrew word was indefinite and when the Bible declares that "One day is with the Lord as a thousand years," it gives a clew and a key to its own interpretation.

Again, you will notice that of these creative "days" Moses said, "and the evening and the morning were the first day." If the solar day is meant, why begin with the evening? The solar day obviously begins with the sunrise. To account for this curious feature in the Mosaic record by the fact that the Jews reckoned their day from sunset to sunset, is to reason in a circle, for it was from this first chapter of Genesis that such an unnatural mode of reckoning proceeded. Now, when we turn to geology and find that each creative period began in an evening and developed into a morning (light developing out

of darkness and order out of confusion) we see why Moses was guided to make each day to begin with the evening.

Mr. Tullidge well says, that "with the advance of discovery, the opposition supposed to exist between Revelation and Geology has disappeared; and of the eighty theories which the French Institute in 1806 counted as hostile to the Bible, not one now stands."

I must here refer to another pre-scientific statement of great importance made by Moses. This statement is found in Genesis 1:24, especially, but repeated about eight or ten times in this one chapter. Perhaps this repetition is purely for stress and prominence, as God knew how in these last days this fact would need to be emphasized, especially in opposition to a false science. "And God said, Let the earth bring forth the living creature *after his kind,* cattle and creeping thing, and beast of the earth *after his kind:* and it was so." Here is an originally-stated scientific fact of biology, that all the research of earth cannot shake and the atheistic materialism of the age cannot confound.

This law of true reproduction has been attacked by atheists and agnostics in all ages, yet the result but glorifies the fact as here

stated by Moses. No ingenuity of man has been able to make plants, fishes, birds, or animals ever reproduce but exactly "after their kind." No rocks of earth ever revealed a single fossil that belied this law of life, by showing a transitional specimen. Nature's immutability in reproduction stands there as unshaken as Gibraltar. This unchanging stability in the reproduction of all life, only "after its kind," has been perfectly established and acknowledged only in our day, by such great scientists as Gregor Mendel, William Bateson, Dr. Virchow, Prof. Winchell and others. But it was clearly stated by Moses over four thousand years before modern science found it out. Yes, Moses said this four thousand years nearer the so-called "cave dwellers," "prehistoric man," etc., when men were supposed to be just emerging from the brute state. Was he inspired of God, or how did he come to know this prescientific *fact, of universal* acceptance today?

This biogenetic fact of exact reproduction, only "after its kind," is the real death-knell of organic evolution, as the method of life's origin and development.

Moses was surely right in saying, "In the beginning God created the heaven and the earth," and, that man was the last of God's

creation. Modern science is forced to acknowledge that this is the correct order—the astronomical heavens, including the sun, first, and the earth last. It also acknowledges that no new forms of life have appeared on this earth since man's arrival here. It has cost modern science years of research to arrive at this safe conclusion. Surely "the word of the Lord abideth forever."

Moses also declares that man had a moral nature and an intelligent and definite language when he first appeared, and not the meaningless and noisy chatter of brute ignorance, and the ape-man cry of mere pain or pleasure. He says further that the original or primitive man gave names to all creatures, that modern science acknowledges contained a zoölogical meaning or constitutional recognition of their distinctive and particular characters. There is not a scientist in the world who can do it today without references to textbooks. And, remember these professors have gone to school all their lives, and Adam never went to school a day.

But that feat was performed before man fell, when he had the unhindered, intuitional wisdom of God. It will not help these atheists to deny that Adam thus named these creatures, and

attribute that feat to Moses himself; for that would raise only a larger problem. How could Moses do this without inspiration, as no science of his day had been developed on that line? It took the science of our day to reveal these facts.

CHAPTER III

NORMAL and virtuous moods and passions are affirmative, constructive, and life-imparting—refreshing the animal spirits, causing natural molecular motion and true rhythmic vibration and nerve action, thus purifying the blood and building up healthy tissue. On the contrary, we see all this reversed by abnormal, vicious, negative, and forbidden passions; thus a person's stomach becomes upset after a fit of anger, fear, jealousy, revenge, etc. This forms a scientific reason and justification for God's forbidding, in both Testaments, the exercise of those negative and destructive affections. As God says, "Wrath killeth the foolish man and envy slayeth the silly one."

We see the infant die of spasms in it mother's arms, after the latter has given up to some of these strong, negative emotions. We examine carefully and discover that the infant nursed enough poison in lacteal form from its mother's breast to cause its death. Though psychologically originated, this deadly ptomaine was

formed through the spirit action, by the negative and forbidden emotions of the mother.

We see a man fall dead or become temporarily insane with brain-storm, after a great fright, loss, fit of jealousy, anger, etc. Upon investigation, we discover that the nervous system was upset; the symphonous, vital vibration of health was deranged, and his heart could not throw off the atoms of ptomaine or alkaloid poison he was generating in his negative spiritual state, fast enough to save him from psychic congestion, or death from blood poisoning. Consequently his brain reeled or his heart failed to beat. Inspiration said nearly four thousand years ago, as just quoted, "Wrath killeth the foolish man and envy slayeth the silly one."

Science is just now in the gray dawn of investigation of this vital connecting link between moral philosophy and psychological physiology. The chemistry of psychology, and the superconscious and sub-conscious realms of the soul, are largely new fields in our therapeutical investigations. Yet Moses, four thousand years ago, seemed to fully understand their existence and the existence and function of the solar plexus, or involuntary, subliminal brain with its intuitive selections and almost instinctive

conclusions and their automatic or electro-magnetic influence on life, through the voluntary and involuntary nerve system.

He understood the psychological cause and character of the abnormal and poisonous secretions that are created by and thrown out of the *negative* spirit life, into the circulatory system, and stored up like an adder's poison in every secretory gland of the body. He knew the unnatural fermentation that these atoms of alkaloid poison caused in the blood, brain and nervous system, like leaven in meal, or the electro-magnetic agency that kills embryonic birds in the egg, or curds milk in a summer thunder storm. As a therapeutist and bacteriologist of great insight, Moses seemed to understand methods of both augmentation and relief from these toxinated conditions.

In the fifth chapter of Numbers, there is recorded a unique trial of jealousy and lewdness, which shows that Moses had a thorough knowledge of the chemical changes that are made in the nervous system, the blood and the secretions of the body by the abnormal and destructive psychological states. He knew that when this abnormal condition is coupled with certain artificially produced pathological conditions a very deadly toxin is generated in the

system that rots the very bowels and the flesh, and soon paralyzes the heart action.

When the consciousness of innocence is felt and normal, moral, mental and nervous conditions of vital vibration are retained, this ptomaine poison is not generated in the system, and the artificially changed physical condition caused by drinking a certain "bitter water," such as hyssop extract, etc., would fail to produce the fatal combination and the "bitter water" would be safe to drink. The system in its normal state largely refuses to retain hyssop tea; thus it makes a good purgative. (David uses this knowledge, as an illustration, in his prayer for the bitterness of repentance—"*Purge* me with hyssop and I shall be clean.") But the abnormal, negative state of conscious guilt produces a condition where the system retains it, and, in conjunction with the alkaloid poison already generated in the system, a deadly venom is produced and fatal results follow.

When the consciously guilty person drank this "bitter water," in the avowed presence of God and under oath of innocence, the abnormal psychological agitation in the voluntary and involuntary brain-system, caused by the intensified consciousness of guilt and fear (two

powerful, negative states of mind), in conjunction with the unnatural physical condition, produced this virus in great quantities, and also created an abnormal, rhythmic, electro-magnetic action in the heart and nervous system. This double abnormality was so unnatural and severe that the most terrible blood-poison, nervous collapse and eventual death were caused by the combined shock.

Jesus refers to this very truth of the Mosaic law, and declares deliverance to be a part of the phenomena that follows a true faith, or heart confidence in His Messiahship. "These signs shall follow them that *believe*. If they drink any deadly thing, it shall not hurt them," etc. Like Moses, he knew the power of mind over matter, through the subtle activities of the super-conscious soul, influenced by His Spirit. This, in part, is the scientific basis of faith for real divine healing.

Moses' directions for the cleansing of lepers, etc. (Lev. 14), is not only an interesting symbol of gospel cleansing, but it is a clear promise of something like modern divine healing, psychic suggestion, mind cure, soul science, faith healing, electro-magnetic changes, etc. It is closely allied to cures produced by psycho-analysis, which many of our most prominent

scientists believe to be a great possibility. It is a suggestive hint at a new psychopathy that seems to be struggling for recognition today, as a real "soul science" or appreciation and control of essential life vibration.

This *faith*, or heart confidence, restores the true, soul attitude and health currents, and the normal nerve and brain functioning that makes disease almost an impossibility. Sin is declared by both scripture and science to be co-extensive death: thus we see why God, as a father, prohibits it. Surely in these particulars, Moses is a modern, a real transcendentalist.

Now, since not a particle of this advanced psychology was ever taught by any people in Moses' day, and even in our own day, we are in but the dawn of investigation of these subjects, Moses is again seen to be either inspired of God or else he is four thousand years ahead of the science of his day.

Instead of a useless waste of money and effort on mere ceremonialism as many assert, the aromatic anointings and the fragrant incense burned at religious festivals in the temple offerings formed a pre-scientific fumigation of the fetid atmosphere. It also served as an effective disinfectant for the hordes of ignorant nomadic worshippers who assembled at

Jerusalem, etc. The fragrant "anointing oil" and the odorous smoke from the burning of those pungent, aromatic plants and spicy, sweet-scented gums, formed the most perfect atmospheric germicidal agency and safeguard against infectious diseases. It also served as an instructive symbol of true worship, prayer and divine and brotherly love, and of religious dispositions and affections in general. Because of this scientific arrangement of the Mosaic law, the massive worshipping crowds that thronged the Hebrew temple, were spared the infectious plagues that often slew thousands in their spread from Mecca and the so-called holy shrines of the heathen, where God's law was unknown or ignored.

Where did Moses learn of these potential bacteriological infections, and their prevention by disinfectant fumigation, four thousand years ahead of the learning of his day, if inspiration is impossible? Why do our modern scientists only after years of research, use practically the same principles of fumigation for disinfecting purposes? We answer, that all sound science springs from God's suggestive spirit-whispers, to reflective, listening genius. All sound science, therefore, leads back to Him as its true source, and glorifies His Word as the law of life,

given by inspiration long before modern research was born.

Every usage or command in the Mosaic law is thus laid deep in the cosmic nature of things, and in harmony with man's constitutional need and nature's law. This law was divinely given for our physical, mental, social, moral and economic benefit; not merely to please God. Its provisions, therefore, are binding on all people today who would enjoy the mercies of peace, health and happiness that the law promises to obedience. And, as Jesus said, in the nature of things, "Till heaven and earth pass, one jot or one tittle can in no wise pass from the law, till all be fulfilled."

This is the very *heart of the gospel* revealed in the law. In all true religion, the spirit imparts a new heredity—divine life impulse, which predisposes and empowers the soul to assume these states, or altruistic dispositions, or graces, with all their constructive and attractive possibilities. The assumption of these normal attitudes and emotions, harmonize the soul and body, both with each other and with nature and nature's God. They invigorate the subconscious and superconscious soul, unify the divided mental states, rejuvenate the weakened and vibrant nerve system, and vitalize the

body, by restoring nature's true equipoise, and cause the blood to circulate fresh and healthfully in the upbuilding of the best brain and body tissue.

Whatever agency, either vicious or virtuous, that influences our affections or our mentations, correspondingly influence our lives. Surely "as a man thinketh in his heart, so is he." And again, "keep thy heart with all diligence, for out of it are the issues of life." This fact of science justifies Moses in his several commandments to love God with all our hearts and to meditate constantly upon his law. Men live as they love. Our loves shape our lives. The influence of such thought and love is the most potent agency in developing a virtuous and God-like character on the part of the actor.

This same principle of psychological chemistry is referred to by Moses in the fifth chapter of Leviticus. There is also a distinction made here that is both illuminating and important. The statement is made that if one touch an unclean person, or thing or vile carcass, even though he be ignorant of that fact he is nevertheless defiled, and needs the cleansing prescribed by the law. His ignorance is no safeguard against the consequences of a violation of bacteriological law, as the germs of the

threatened distemper are already planted on his body by his own action, and nothing but the scientific and sanitary cleansing prescribed by the law can remove them and avert the threatened malady. If he fails to do this, the very acquisition of the distemper would be the proof, as well as the punishment, of the sin.

Contrasted with this essential and unchanging material truth, Moses brings to light in the next statement the variable fact that if a person mistakenly, yet honestly, swears to that which is not true, it is not sin to him till he is made aware of that fact. Then, if he would continue to receive immunity from baneful physical results, he must meet the requirements of the law for that particular sin. The intelligent basis for this requirement is to be found in the chemical changes which modern science has proved to be produced in the secretions by the altered spiritual and psychological states.

While this mistaken witness was in all good faith swearing to what he believed to be the fact, his conscience was clear; his mind was free from worry and his subconscious soul kept its proper equipoise and normal activity; hence no abnormal or baneful results followed.

All this became instantly changed the moment his mistake was revealed and as Moses

said, he became "guilty and unclean." As in the case of the unchaste woman above referred to, the consciousness of guilt produced the changed psychological state and threw the whole soul, brain and nervous system into an abnormal functioning, measured in its intensity by the degree of conscious wrong. The animate secretions would then become correspondingly poisoned at the very fountain of being. The involuntary magnetic life-action of the subconscious soul, brain and nerve system would then be strained and erratic, all vital vibration would become abnormal, and the ultimate rhythm of health would be fundamentally unbalanced and chaotic.

These fearful consequences would all be abolished, however, by the consciousness of exemption from guilt on the part of all who obeyed the divine or Mosaic injunction of confession, restitution, sacrifice, etc. This is moral science, modern psychiatry (or soul-science) at the very vanguard of modern thought; yet Moses, nearly four thousand years ago, chronicled these facts in the rough. Was that fortuitous guessing, or was he inspired of God?

Please consider that these most recently discovered scientific facts, even now far in advance

of the general life of the most civilized and progressing nations of our day, were given almost four thousand years ago; or, four thousand years nearer the so-called "monkey state," or of the much heralded "cave man" condition than we are now. If inspiration is declared impossible, this is a telling blow against evolutionary Darwinism and the materialistic atheism of the so-called "Moderns." The very idealization of such exalted standards and the enunciation of such pre-scientific facts of life and law and complex human activity, would be almost miraculous even for our day, much less of four thousand years before the birth of modern science.

Surely the word "God" is equivalent to perfect science, and he who knows and does His perfect will perfectly, thereby supplements his own ignorance by absolute intelligence. God, only, is the measure of the universe; and man, made in His likeness, an elemental and potential divinity-man, at his best, is the measure and revelation of God.

CHAPTER IV

GOD alone understands all natural and moral laws and their actions and effects, and to live in harmony with him and his book is our only hope. Consequently, true human progress is always but co-extensive with our divine development and harmonization with the original divine cause, or nature of things. As God says, "Ye shall know the truth and the truth shall make you free." Intelligence emancipates. Error is co-extensive slavery. Much of the credit that is given to drug medication, both curative and preventive, really belong to the keeping of the above sanitary and scientific preventive laws of life.

As one has well said, "The proper study of mankind is man." God, however, is the author and embodiment of true, ideal manhood. Therefore man's soul and its divine originator and their mutual relations are worthy subjects of study. Since each thing is joined in varied ways to every other thing, all to each and each to all and all to all the ages, no one thing can be fully known, till all things in their relation

to each other are fully known. This is true from soil to soul, from mud to morals, and from dust to deity.

Meditating on the life of a chigger that dug into his flesh, the author wrote the following ode that embodies this fact:

ODE TO A CHIGGER
OR, THE MITE AND THE ALMIGHTY

Thou tiniest insect, come to me
From out of the aeons that used to be,
Whose life is a load of malignity,
Declare to me all thy history—
That was, that is, and is to be;
And in that narrative I shall see
In cosmical relativity,
The World's complete biography,
The hist'ry of time and eternity,
And the nature of God and humanity.

And again, when a dish of fruits was presented, he wrote the following on *"The Unity of All Things."*

Back of this fruit was the flower,
And back of the flower the tree;
And back of the tree was a seed in the soil,
To help bring these mercies to me.
And back of the soil was the season,
The rain and the sun on the sod;
And back of all this was the life of all life—
The love, power and wisdom of God.
These fruits are the mercies of God.

All things to humanity are ultimately knowable, and all things are eventually do-able by this developing divinity—this deity going to school. Ignorance and folly alone would limit either God or self. Humanity, at least potentially, is the son of God, his love-life, given through Christ by the imparted Holy Spirit, makes a new trinity in unity, the "immanuelism," which being interpreted (into actual experience) means "God with us."

We might even go a little further back into the old lawgiver's pre-scientific record and find the original threat of divine punishment for sin based on this very fundamental psychology, or the involuntary action of the subconscious and superconscious soul. In reference to the "forbidden fruit," as the prohibited evil was called, God declared, "In the day thou eatest thereof, dying thou shalt die." Thereby implying that disobedience to the divine command would not only be a violation of nature's essential law, but would create a sense of conscious guilt; and that the active results of such a combination would produce this abnormal and diseased state, resulting eventually in death.

Call this phenomenon the result of immediate demon possession, or an abnormal, psychological state, or a nervous disorder, blood-poison or

all combined or what you will: the result remains the same. The spiritual change which follows the prohibited choice and action is accompanied by a keen sense of conscious guilt; and a disturbance is thereby automatically set up in the involuntary emotions and the subconscious soul, which instantly spreads throughout the whole nervous system.

All molecular motion and the atomic vibration becomes perniciously affected thereby. The vital nutrition and essential secretions in their formation becomes poisoned in consequence of this abnormal condition. Corpuscular activity in the creation of new tissue is vitiated, and the life current carries the impregnation of disease and death throughout the whole system. This disordered state has a tendency to become chronic, to settle in some weak organ and assume the character of some particular disease.

All disease is largely blood-poison incipiently, and here in men's soul attitudes, habits and appetites, causing an abnormal electromagnetic rhythm, we may look for the origin of the ultimate disease germs—the true counteracting or curative bacilli. Consequently, the best antitoxin, serum, and vaccine lymph should be sought in the laboratory of virtue

and in moral, mental, and material rectitude. Prevention is better than cure.

This is the mind's control over matter. The majesterial will is seen to prearrange the ultimate result and the responsible soul in its voluntary attitude toward equity and virtue, makes or mars the body itself. Surely, virtue and vice are *instantaneous* in the will. The will discovers the way. The purpose begets the power. "Whosoever will, may!" No man is worse than he wills to be and no one ever will be better than his or her determinations. Here, in the majesterial *will*, is the seat of the soul's responsibility.

In the twenty-eighth chapter of Deuteronomy, Moses declared that all stages of madness, delusional insanity, periodic brain-storm and general paranoia would be accompaniments of the psychic congestion and nervous strain that would follow the conscious breach of God's law. This phenomena, closely resembling demoniacy, would be the fruits, the proof and the punishment of the transgression. Psychoanalysis today, as one of our most late-born sciences, discovers that this dementia, is in many cases caused by disappointment, a sense of guilt, self-reproach, fear, worry and the consciousness, real or imaginary, of divine disap-

probation; and it has generally a close relation to the disappointment or abuse of the affectional life and the sex-faculty.

When the intelligent psychiatrist can successfully analyze a case and extort a confession of the repressed emotions or secluded desires, fears, etc., the derangement generally disappears and the patient recovers. The hopeless element in the disease, generally, is the fact that the patient himself is ignorant of the cause. The nature of his malady prevents him from seeing a connection between his past combined psychic congestion and abnormal mental strain on the one hand, and his present diseased condition on the other. Nevertheless, the sense of relief that follows confession and the accompanying unconsciousness of guilt, fear or disappointment which the very weakened state of mind brought in, shows confession to be the true restorative. Moses also plainly intimated that the original cause of sin, disease, and death was the perversion of the affectional life and of the sex faculty. The curse of Cain was prenatal.

All this deliverance was provided for on a higher plane by the Mosaic demand for a virtuous life and for confession and sacrificial cleansing as a restorative, where wrong had

been done. Moses was evidently a basic psycho-analyst of both a curative and preventive character. God has well said, "He that covereth his sins shall not prosper, but he that confesseth and forsaketh his sins shall have mercy." Theology and pathology are supplementary and complementary to each other. Where they are separated, the theologian becomes a gainless lover of God and the pathologist becomes a godless lover of gain.

Sin, then, or conscious guilt, is always coexistent and co-extensive abnormality, disease and death; and the greater the sin, the more intensified is the result. God's reason for prohibiting sin is always justified in the destructive, physical character which it bears. It has no natural place in the human life; but, like sand in the eyes, poison in the stomach or thorns in the flesh, it is always an abnormal irritant, or malignant element, a virus and a curse. "Dying thou shalt die." A little sin is surely a little disease, and a little disease is a little death, and the more sin, the more disease and death, till prolonged "dying thou shalt die."

Popular pathology is prone to act on the belief that all existing bacterial diseases are but the harvest of previously existent disease; and that

the disease bacilli are the cause, rather than the result, of the particular malady. As far as we know, this does not seem true, but we have no sure ground for asserting that we have entirely encompassed the subject. This fact, if unaltered, of course would not only make new bacterial diseases an impossibility, but it would force us to the conclusion that all forms of present disease-bacteria had always existed and, either as infections or contagions, had perpetuated themselves.

It would further force the conclusion that not even the most abnormal living, the filthiest quarters, or the most deleterious food or drink, or all combined, would produce any new bacterial disease, if the life was but kept free from contact with previously existent infections and contagions. All that this unnatural living could possibly do would be to create a predisposition towards the particular disease. This is asking a great credulity of the public, and it seems to place a real tariff on sanitary science and hygiene, and all but place a premium on careless living. How then was the first case of bacterial disease acquired? Surely abnormal bacteria were not in the original list of creation. Homeopathy in general, and many adherents of other medical schools in particular, have

leaned to the belief that immorality and psychic abnormality have become fundamental elements in the production of new diseases. New strains and varieties of disease often appear, and differentiated bacteria are found as their accompaniment. The general teaching of Moses as herein set forth supports the *moral* theory of the *origin* of disease; and they allow the particular disease bacteria to appear as a *result*, as well as a cause, of the particular malady. And in both these positions Moses is abreast of the best scientific thought of our day.

There is, however, a great variety of opinion among scientists on some of these points, and among some schools a very unsettled and changing opinion.

CHAPTER V

AGAIN, as a mental philosopher or practical psychologist, Moses was a modern idealist. Read his exhortation to Joshua and the people, in Deut. 31: 6, 7. He knew that success was a soul-quality and consequently exhorted to ideal attitudes and unlimited undertakings.

The world and the church both need men of personal initiative, self-reliance, lofty ideals, altruistic purposes, and faith in God. The age is dying for want of men with backbone, purpose, and determination. The real food of the soul is idealism and exalted determination. The soul is expanded only in an altruistic display of the heroic and the exalted, unselfish choice and effort. The Christian life is a clarion call to sacrifice and cross-bearing for vicarious and unselfish ends. The real soul starves and shrinks in all selfish living, and even in the commonplace good things of earth it finds no food or development. The Christian virtues are more than mere natural goodness. They are nature's best, set on fire by the supernatural love-life of God, through the spirit.

Give us men thus divinely unctionized, with hearts of flame and tongues of fire, with noble resolves, unselfish and worthy ideals and glorious devotion to their brothers' welfare, and they will set the church and the world on fire. Such men will stamp truth, in some form suitable to their own characters, indelibly on the age. They will be epoch makers, leaders of the people, soprano singers; and, "whosoever will may come" into their holy and influential company. Here is the rub, however, we must *will.*

Men should learn the lesson of vicariousness and independence; to saw wood in soprano; to run a plough in the leading tone. There are too many selfish folks willing to stop at inferior positions; and, so to speak, take a minor part, sing alto, bass, etc.—anything but bear the unselfish responsibility of leading the band. Most men have no real altruistic purpose and ambition and no keen sense of personal responsibility and duty, and no will to succeed in worthy undertakings for the good of others.

The curse of Reuben is the malediction of many, "Unstable as water, thou shalt not excel." Water when poured into a bottle takes the shape of the bottle; when poured into a jug or pitcher, it takes the shape of the recep-

tacle which contains it. When poured on the ground or floor, it flattens out in a helpless dependence upon the accidental walls or solid objects around it. Thus it is shaped by its surrounding circumstances, moulded by its environment—without independence, stability or fixedness. Many people are thus "unstable as water," wavering and void of purpose, conviction or responsibility. These inferiors who are influenced by the dealings or decisions of other people, or by their circumstances, have little or no conviction or personal determination, and such people "never excel."

The purposeless soul is a powerless soul, but the man of purpose is a man of power. Both the church and the world want leaders who need not to look for jobs, but who can make them, men who will establish precedents rather than merely follow them. Both need men and women who aspire to excellence, and who will not be satisfied with cheap results or low attainments.

These will prepare themselves for prominent possibilities; they will fit themselves to lead the procession. These affirmative souls do everything "in an affirmative mood," even to the operating of a factory or mine. They hoe potatoes or plow corn in soprano; they keep

books, build a house, mend socks, or raise babies in the leading tone.

We want more soprano or tenor singers of a major strain in every realm of life. Too many are willing to stop at an almost abject place and play second fiddle. They hide in the crowd and dodge the responsibility of making things go. All ages call for believing, affirmative minds—constructive souls, who would run a bank or a railroad in a leading tone; dauntless, heroic men and women; wisely ambitious, resourceful and determined; who will take responsibility and scorn to fail; who aim high and thrust the whole force of their lives into the attainment of their worthy goals.

There is no limit placed on human attainment, except the weakness of our own subjective purposes; for great characters are always themselves the fruit of heroic purposes. Only to the base is anything base.

The masterpieces, the models in music, sculpture, painting, oratory, sacrifice, delight us, because we feel they are genuine, ideal expressions of the true souls of their exalted originators, and they consequently find a response in our souls.

They feed and please us, they soothe, heal and refresh our animal spirits, and restore the

true rhythm of health in our vital centers, by harmonizing us with heaven and putting us in tune with the Author of life and its laws. They are decisive; the element of command is in them. They speak in a commanding tone as authoritative examples, and we acquiesce and yield assent.

The muddles equally displease and vex us, because we see them to be clumsy and inveracious. We consider them as proofs of low ideals, heartlessness, mendacity and almost unforgivable ignorance. The heroic element of virtue and lofty purpose is lacking.

We see through the repulsive representations, the undeveloped conditions or counterfeit pretensions of the souls of the actors, and we loathe the false emotion as revealed in the faulty expression. Beauty, whether of face, form or scenery, gives us the same pleasure as the masterpieces of art and science. We feel it is an expression of the true, right, or just elements in the character of its possessor and originator. We are charmed, captivated, yet pleased in our captivity.

The same emotions are produced by real heroism, gallantry, magnanimity, generosity and, in a limited sense, by every pronounced Christian disposition. We feel we have seen a

soul; we have met the Master; we have found the model; we have stepped behind the curtain; we have tasted the powers of the world to come. We have discovered a limited realization of our own best ideals, hope has revived and been strengthened, and heaven has been made more of a reality.

This altruistic attitude is the true atmosphere of great souls. We feel here that an expression of what we should be, in our own true lives, is before us. This emotion is life, ideal and genuine, and God comes and vivifies us through the prospect it inspires. Limitedly, we see the saviors, and are satisfied and urged on to new personal attainments.

This is the orthodox element in our recognition of the genuine generally, and the inspiring cause of the world's tendency toward hero worship. We admire, we almost adore, before we are aware of it, and we commend almost in spite of ourselves. This divine capacity for grandeur, and our natural appreciation of the heroic and the sacrificial is easily perverted into an idolatrous hero-worship, which is both foolish and dangerous.

Though few obey the commandment fully, yet the Mosaic religion *was*, and the Christian religion *is*, a clarion call to all men to come to

this exalted standard and through faith actualize the ideal in their daily lives—by soul-assertion shake off the mediocre and the inferior and rise to real excellence. All else is ignoble and unworthy of the gospel that we profess.

No animal can live and accomplish its real life purpose except in the truest exercise of the nature of the aboriginal from whence it sprang. No plant can thrive and reach its best possibilities unless it follows the highest example of its vegetable parent; and, by the same law, no soul can meet its truest ends except it heroically emulate the Divine Original from whom it sprang, and in whose image and likeness it was elementally and potentially made.

There are at least two divisions of mental philosophy or soul science which, though overlapping and blending together, are yet quite distinct; namely, the merely mental and the purely moral realms. Man is a compound of dust and deity; of soil and soul; of mud and morality. The animal and the spiritual are so divinely blended into one rational being that each is supplementary and complementary to the other; to truly know one, we must become acquainted with the other.

The muscular man is controlled by the mind, but the mind is controlled or should be con-

trolled by moral considerations. Nothing that the mere animal man can do is necessarily virtuous, as true heroism or morality must lie entirely within the spiritual realm of exalted and noble purpose.

The ethical sphere of morally responsible rationality is the home of the ideal standard—the exalted aim of the conceptionally worthy emotion, desire and purpose in all things. In this realm of fine arts, morality resides, and often presides as well; and the soul ascribes every beatitude and grace to the thing that should be; the unlimited and heroic standard; the consummate emotion; the absolute conception and the model form.

In this throne room of aesthetics, the ancient Greeks sensibly deified Beauty in creation. They recognized the fact that every exalted sentiment, every excellence in emotion, every ideal conception and noble thought, beget their own appropriate and beautiful manifestation or expression in some act, work or model; and that the expression always will be characteristic of and co-extensive with the impression made upon the soul.

Just herein the Beautiful is apprehended as the useful also. Nature works through Beauty out towards the virtuous, perfect and absolute

expression; and all things are keenly observed to grow beautiful in measure as they *approach* God, and to grow repugnant in measure as they *depart* from him.

The altruistic principle of true heroism is always moral and virtuous; and real morality is the very fountain from whence flows the stream of virtue. Though every gracious disposition is a virtue, yet we use the word virtue in a general and comprehensive sense, to include all excellencies and nobilities of character.

A truly and broadly virtuous character, then, must be pure, strong, simple, quiet, hopeful, resolute, free, fearless, independent, altruistic, frank, generous, sympathetic and sacrificial. In fact, it must include, in general, the great mass of the individual virtues. No mere time-server, policy worker or artful dodger, can be truly virtuous, or Christian, in character. No double-minded compromiser can possess real virtue.

No servile slave to the will of another, be he employer, creditor, persecutor or an overbearing officer of the law, a church or a political party, etc., can ever possess while in such bondage true virtue of character. No devotee of foolish fashion who sacrifices modesty, comfort, health and even decency to a perverted popular

opinion, can at the same time possess a truly independent and virtuous character.

The valiant, free and independent vigor of manly character is necessarily lacking in those trimming and time-serving slaves. These are "unstable as water and will never excel." A truly heroic and virtuous character goes calmly to his duty, entirely uninfluenced by intimidations, commands, threats, persecutions, promises, loss of friends, position, wealth, popularity, or any such things.

He feels that there is no higher authority than his own divine, personal recognition of the ideal, just and right course; he sustains the authority of his own convictions; he feels that, as a rational being, he is bound to act rationally and recognize no arbitrary authority or power that fails to convince his God-given intelligent and reasonable soul.

Even God himself will never invade these rational rights of the soul with any other than high and holy educational inducements to a larger liberty and a grander virtue. He who would otherwise encroach upon these sacred soul-rights is that soul's real foe, no matter in what guise he may appear.

The real beauty, as well as the value, of virtue is its pure, strong, courageous, self-reliant

independence of all things and peoples; its independent right to knowledge and liberty. Its possessor feels that to keep the light he must bear witness to the light, defend, follow and be true to it, at all hazards.

He feels that true self-determination is the inalienable right and property of the free soul; and in this attitude of moral militance he partly agrees with the old transcendental mystics, who declared the essential *soul* to be called to perfect poverty in physical affairs, to perfect solitude in social matters and to perfect silence in vocal affairs. Thus alone would Christ be the head and God be all in all to the independent personality.

In all places and degrees, unwilling soul-servitude is soul-suicide. Private judgment, personal liberty and rational responsibility must be reserved, or servile fear will lead to rank hypocrisy, after the loss of all manly principle and chivalrous dignity. These imperative obligations of the majesterial and responsible soul must be recognized and resolutely defended, or all hope of true, undaunted virtue is lost in their abandonment.

This altruistic moral attitude is our true constitutional standard, and it is always instinctively recognized and approved by the rational soul.

In every crisis men see and instinctively approve the right, even though they may not do it. They also instinctively recognize and disapprove of the wrong, even though they may not act according to their convictions. Just here is the place where character is either crushed or crowned.

Self-judgment is seen to be the only true judgment eventually, and even God appeals to this judicial faculty of the rational soul to justify all his decisions. The sanction of this rational and magisterial attribute is always won by the divine judgments. They are seen by it to be righteous, just and proper; and even where the soul is perverse enough to oppose the same, yet it involuntarily sanctions the equity of their character. Vice and virtue, we say, are instantaneous in the will.

The universal moral standard, the standard of human virtue, equity and sanity, does not exist as some anti-Mosaic and anti-Christian writers of the Nietzsche type assert, merely by popular suffrage, or local education, with the possibility of being yet discovered as immoral, unsound or needing to be replaced by what we now believe to be unjust or insane.

The standard of justice and intelligence today at the basis of civilization, though perhaps

not perfectly comprehended or applied, is but an echo of the thought and life of God in humanity. It is, in general, constitutional to man, and has always existed in its ideal form as at present displayed in its best specimens. Ignorance, disease and perversity have often, partially or entirely hid it even in so-called Christian communities, but could no more obliterate it than clouds could obliterate the sun.

A revival of true intelligence and morality always co-extensively restores this absolute and heroic standard; or, rather, a return to this divine standard restores morality and intelligence, and prosperity results therefrom. Departure from this universal and constitutionally virtuous standard, as the voice of God in the soul, or falsity to the just ideal, reveals relative ignorance; and an attack upon this standard, or a defence of any antagonistic one, reveals an abnormal intellectual or psychic condition in the actor, caused by depravity, perversity or disease. This is what was the matter with France at the revolution and with Germany more recently. Their curse was the fruit of their past irrational rationalistic standard, that ignored morality, fundamental right, justice and equity.

An ideal standard of justice eternally pre-

existed in our divine Original and Author, and it passes to us constitutionally as our universal ideal of the just and right gauge of action. We see, we know, we approve the right intuitively, even though we may not do it; and we equally see, know and constitutionally disapprove of the wrong, even though we may do it; and just here is the seat of responsibility found and real manhood made or marred.

This virtuous model is our inherent and constitutional scale of human probity and equity; apart from it we have no rule for righteousness or rationality, and in the absence of a criterion, the creation of ideal character is impossible. Justice, equality and rational intelligence are the universal and fundamental principles of nature, and by her very laws they are self-defended and self-perpetuated.

Of all the religious and educational systems of the world, fundamental Judaism and Christianity have been the only heralds, advocates, and exemplars of this constitutionally equitable standard. In this particular, they have a great advantage over all other religious systems, because their standards, ideals and requirements harmonize with the best intuitional and instinctive conceptions of humanity, and parallel all the laws of life. Man is constitution-

ally religious, and his highest longings are most perfectly met by this Mosaic and Christian standard.

Reason has always been forced to acknowledge the existence of a supreme, self-existent, eternal, benevolent and universal mind; the author and preserver of all this orderly and unlimited cosmos. This fact and our relationship, as children, to this Absolute One, accounts for the existence of our moral sense, as the medium of union and communion with Him. Morality is our aboriginal element, so that we find within a moral sense or emotion that corresponds to the natural order without. All sound, external law has an echo in this internal moral distinction. The benevolence, justice and intelligence of the case forces our respect. The God within us answers to the God without, and the physical and the spiritual are seen to be *en rapport.*

The fruit declares and classifies the tree. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." If the earlier or later fruits of a certain choice, word, or act be inequitable and generally baneful, it brands the tree of its affectional source as a corrupt tree; and being a corrupt tree, it cannot bring forth good fruit. Conse-

quently, that emotional or affectional desire should be called immoral, unjust, evil, etc., and as such prohibited.

It goes without saying, that the reverse becomes equally true. Where the basic conditions are reversed, and where the earlier or later fruits of a certain choice, word, or act are seen to be just, beneficial, and desirable to unselfish intelligence, that fact brands it as good fruit, and reveals the affectional and emotional tree that originated the impulse as itself good. Being a good tree, it cannot directly bring forth evil fruit, for life in every sphere can but reproduce its inherent quality in its essential manifestations. "By their fruits ye shall know them," said the same authority quoted above.

Nature insures herself in every realm, whether horticultural or theological; and intelligence discovers her real life essence in both her blossom and harvest. The perfectly shaped apple tree is revealed in the shape of the apple, and the stem of the fruit answers to the trunk of the tree. The pear is the same, the fruit being shaped large at the butt and tapering to a point at the top, just like the tree. This is equally true of the orange, the cherry, the oak, the pine, the plum, the lemon, the walnut, the butternut, and all other trees.

The stem of the fruit represents the tree trunk, and the fruit is generally the very shape of the perfect tree. The perfume of the blossoms and the fragrance and flavor of the fruit are also identical, and represent the very essence of the life of the tree. Surely, "By their fruits ye shall know them." This is as true in every sphere of life as in the horticultural realm. "Out of the abundance of the heart the mouth speaketh."

The moral sense found universally in man not only proves nature to be moral, and the universal cosmos to have a religion, but it supports and justifies the divine origin of the true corporeal arrangement. And just here is the seat of praise or blame, of guilt or innocence, in being true or false to the external arrangement, because of its harmony with the internal ideal, the just vision or the equitable prompting.

The soul, the magisterial will, feeds on exalted virtue as the intellect feeds on knowledge; and when both conscience and judgment approve the virtue of the choice, the soul is happy, and bodily health has a tendency to follow. If, on the other hand, the majesterial and sovereign will allows itself to be influenced by the clamor of pleasure or profit, and chooses

contrary to the decisions of the judgment and the dictates of conscience, self-respect is forfeited and manhood is crushed and the soul is self-condemned, unhappy, and bodily diseases naturally follow. Whatever attacks or enhances our happiness, correspondingly attacks or enhances our health. This is just what Moses originally declared: that man, even in disobedience, after eating the "forbidden fruit" would "*know* good and evil." How did Moses know this fact that some modern scientists are yet slow to grasp?

The ultimate corporeal results of voluntarily breaking a moral law are thus seen to be equally baneful with a direct physical transgression. God has forbidden, as wrong, all transgression against the laws of nature and virtue, because he knew the ultimate results of both to be undesirable and baneful. Science today justifies the commandment and glorifies the Commander who gave it.

In fact, herein is revealed the very seat of all real authority. Righteousness, truth, and equity alone are authoritative, and God forbids as a moral wrong only that choice and act where the ultimate outworkings are by Him foreknown to be baneful and deleterious. God commands and prohibits only those things

which, by their eventual fruits, prove it were best to have thus commanded or prohibited.

True authority is always thus based in the virtuous or just nature of things, and not in any arbitrary assumption of supremacy. We ascribe all authority to God only because we credit him with being the embodiment of all intelligence, benevolence, justice, mercy, and truth. Could unlimited authority be placed in the possession of an imperfect or partial being, the universal cosmos would revert to chaos.

God, who alone antedated all corporeal nature and made all things from himself, is justified in infusing this moral, self-rewarding and self-punishing element into nature's fundamental law. Nature thus protects and perpetuates herself in every realm. Then, knowing its existence, He is glorified by basing all His commands, both positive and negative, thereon. No man can dodge the automatic results of its action, in bliss or blight, except by the moral nature of his choice and act.

CHAPTER VI

GENERALLY speaking, science is right in saying that "a man is what he eats." But though this is good materialism, there is an immaterial element in man that is quite important, and, as the great Teacher said, "Life is more than meat and the body more than raiment." Life is not simply that materialistic organization of inert matter that many so-called scientists would have us believe it to be. It is rather an active, subtle and involuntarily intelligent and morally responsible vital principle, that through the process of selection, digestion, and assimilation does the distinctive organizing of the corporeal matter. Man *is*, rather than *has*, a soul.

This "life," or vital organizing agent, is capable of educational changes. It may be influenced in good or bad selections, and it may be helped or hindered in its digestions and assimilations. Thus it may exalt or degrade, bless or blast itself. It is thus seen to be capable of great influence from its "meat," but it is greater in itself than the medium of

its manifestation or the tools with which it works.

This climax of animal life, the human species, is alone capable of any true measure of self-education and transformation and development to the zenith of excellence or the nadir of ignobility. There is something beyond mere matter, or animal instinct either, in this "life." It is an intelligent and responsible personality, superadded to mere animalism; and as such it is limitedly capable, under certain conditions, of degeneration or regeneration.

This "life" of the human species, included an ethical sense of justice and injustice, of good and bad, of morality and immorality. It discovers its own God-conscious capacity, appreciates an inherent spirituality, and, at its best, aspires, even to know and commune with God.

Surely, in the mystery and miracle of human life, God himself stands ever revealed, and his mystery and miracle of creation is continued in recreation every day. Our bodies are "temples" of a divine spirit and "if any man defile the temple, him will God destroy." Who can consider the wonderful chemical transformations and the marvelous magnetic variations, in health and disease, as the result

of virtuous or vicious choices and actions, without acknowledging that the creator is yet in vital contact with His creation, and that our bodies are "The temples of His Holy Spirit?"

If matter is always and only seized upon and organized by anticedent life, then life, in some form, must have pre-existed apart from organized matter. If somewhere it antedated the organized form, the conclusion is clear that it may again continue to exist in some form after organized matter is dissolved. Though life is never manifest apart from organized matter, yet this life is more than mere organized matter, and the body that forms its visible representation is more than a mere "raiment" or garment of flesh; it is a particularly suited and exact corporeal representation of the pre-existent, characterizing, yet incorporeal, soul life.

Ultimately, it is in general a perfect, visible duplication, or characterization, of the exact invisible life, automatically called into existence. In its particular beauty or ugliness, its health or disease, its adaptability or inadaptability, this body or physical sensorium becomes, at birth and also in the constant changes of later life, in part at least the reward or punishment—the gloom or glory of the nature of the controlling

life-principle, and the revealer of the character of its choices and actions. This, of course, includes the selections and actions of the parent life, as well as those of the subject itself.

To intelligence, the body is always "more than raiment," or a mere covering of flesh. It is also a complex automaton, a multiple musical instrument, capable of great beauty of appearance and of unlimited possibilities in harmony, volume and varied adjustability; but always largely expressing the very character and strength of the inward life that pre-arranged this appearance. Life is thus always made or changed from the inside outwardly and not, as mere materialists would intimate, from the outside inward. It is heredity or divine infusion first, and environment only in a secondary sense. The latter changes of life being largely the result of education and choice, whether for better or worse.

If any one is superficial enough to deny this bodily revelation of invisible soul character, which makes a late-born beauty the result, the revelation and the reward of virtue, let him investigate the life of the libertine, the drunkard, the thief or any of the repugnant derelicts of humanity, and discover the time when those repulsive features began to appear, and see also

if they ever succeeded in picking nature's pockets and getting something for nothing from God.

Ask where they ever plucked the forbidden roses of unholy pleasures without being pricked by the thorns of diseased, degenerate and repulsive appearance and co-extensive death. He may deny and boast, but, as saith inspiration, "The show of his countenance doth witness against him," to that extent that a child and a dog even shun instinctively the owner of that repulsive and imbruted face.

Thus Moses recognized the universe as on a moral basis. Read Deut. 28. The best modern thought has come to the same conclusion. Intelligence has ever turned chaos into cosmos. The laws of the universe are fundamentally spiritual. Nature's activities are basically moral. To the thoughtful, even the earth is ethical.

Time itself is religious, and eventually glorifies God. To the affirmative mind, the basal nature of all things is equitable, righteous and self-adjusting. Reward and punishment, health and disease, success and defeat are vouched for in the moral nature of the motive, the true or false soul attitude, and they become automatic in their action.

Time has decreed that dishonesty must be dishonored and rectitude rewarded. To the subliminal intuitions, the very air is always animate with the pulsating life of a just God. Consequently, righteousness, in all its activities, is defended by every law of nature and every vital principle of the universe. Luck is lunacy. Love is life, chastity is curative and, in general, morality is immunity from disease.

There is even a late born, but certain reactionary movement in vice, that eventually vindicates virtue and always exalts her at last to her own. The stars in their courses fight for the right. Benevolence is divinely defended. Goodness is in league with the beasts of the forests, the birds of the air, the stones of the field; and the winds and the waters, the seas and the seasons are its servants and saviors, because of the interposition of the Absolute.

Intelligence is allied with the springs of life, the rules of health, the fountains of youthful exuberance and the eternal principles of progress. Integrity is confederate with the seasons and the ages, and with a conscious immortality excellence can laugh out of its Eden of innocence —its paradise of purity—knowing that it is constitutionally immune from ultimate danger

and defeat, and that all desirable things will be attracted to it, eventually, as their goal.

Pain is the punishment for broken law; morality is the best of medicines. There is a bodily religion, and to defile the temple is to destroy it. We can't burn the house and keep it. God is not mocked, nor nature fooled; sin is suicide; impurity poisons and punishes its perpetrators. No drug can keep vice in repair. Morality is a biological necessity to longevity, and God has well said, "The wicked shall not live out half their days." Science proves its soundness by discovering "a something that makes for righteousness in the world."

Only badness, including ignorance, need fear; guilt alone should tremble. The curse cannot stick to purity, justice or truth. If need be, trustful innocence, could walk unscathed amid infernal fires, like the three virtuous Hebrews in the Babylonian furnace. As certain as God is true, cruelty will be crushed, benevolence blessed, badness blasted, intelligence exalted and eventually virtue will be vindicated.

The belief in this fact is faith—faith in God, faith in good, faith in the eventual triumph of truth and the ultimate reign of righteousness. This is a little hard on the merely sectarian theologian, the commercialized quack doctor

and the conscienceless medicine vendor; but the physician who preaches this scientific gospel of prevention, should, as Moses asked for the Levites, be honored of all men and supported by the state. Surely, God through Moses by this law was placing a premium on virtue and a tariff on vice, and in so doing he was safeguarding every interest of the race—soul and body, for this world and that which is to come; and modern science justifies the whole régime.

The fact that our soundest principles of popular democratic governmental reform today draws the masses close to the Mosaic theocratic principles of liberty to do right, equal authority and responsibility in justice and ultimately inalienable ownership of the land and sea is a vindication for his theocracy. The civil law and the social standards of civilization now being based largely in the Mosaic command is a further vindication for the soundness of Mosaic thought, or rather of Mosaic inspiration.

The religious instinct in the Hebrew nation was fed and cultivated as a fundamental, ideal necessity; a safeguard to virtue and health; yet in all such exercises, basic law and the essential nature of things were recognized. The scheme of New Testament redemption was perfectly

foreshadowed in the striking symbolism of temples, altars, substitutional sacrifices, confessions, washings, etc.

The priests were largely governmental administrators, the public educators, sanitary experts, physicians, veterinarians, etc.; and the bodies of sacrificial animals, coupled with the tribal tithes, provided for their maintenance and their families and offices. Thus there was little duplication and waste, or additional expense, in keeping up this fourfold system of political, educational, sanitary and spiritual administration. This combination was a display of political, educational and religious economy well worthy of modern study. Our governmental expense and excessive taxation today is ruinous.

We have purposely declined to deal generally with the subject of geology or astronomy as given in the books of Moses, because space forbids a thorough discussion of these vast subjects in this book, and because we have dealt with these subjects in another book. Yet we are glad to note that many modern authorities on these great subjects, by a liberal and sensible interpretation of the terms used by Moses, find absolutely nothing contrary to the soundest modern science. We show therein many con-

firmations of these great subjects as recorded in God's Word.

Some eminent scholars publish whole volumes in justification of scriptural geology and astronomy, and ascribe liberal praise to the scientific character of the original account as given in the book of Genesis.

We might even show with much accuracy that Moses was the world's original electrician and manufacturer of a novel Leyden jar, or unique static dynamo. For who, with the knowledge of the construction and phenomena of Leyden jars and static electric devices, can carefully read the technical description of the ark of the covenant given in Exodus 25, with its accompanying phenomena, without seeing it as a veritable accumulator and generator of electro-magnetic power and light.

Gold is the best and most enduring of conductive agencies, and the hard and oily accacia filler of shittim wood made a good core for the inner and outer linings, gold coils or circuit coverings. The golden cherubim on the two ends of the top, with heads and wings pointing toward each other and almost touching, made good positive and negative nodes. Around these opposite poles formed by these heads and wings and between them and the golden plate

that formed the mercy seat, an electro-magnetic halo of light glowed undimmed through the years as "the shekinah of Jehovah," the proof of His presence with His people.

This was a powerful Leyden jar effect, and had all the characteristics of the true, original static electric light; and surely the proof of the dynamic character of this ark is found in the fact that when Uzza thoughtlessly, if not profanely, touched the ark he was instantly electrocuted. This dynamo of power was, for safety, to be moved or borne by two non-conducting wooden staves inserted into four metallic rings on the corners of the ark.

If some of our super-religious friends were to object to this explanation as doing away with the possibility of the supernatural presence and power of God, we may just remind them that, as far as science is able to say, electricity in its essence and origin is as supernatural and inexplicable today as anything that we know of God himself.

In fact, since all power is of God, it becomes expecially true of this mighty, magnetic agency whose essence and origin not even an Edison can fully explain. If God saw fit to dwell in such an agency, or work through such an entity, who could object? It also is a trinity in unity,

of light, heat and power. And "God is light!"

All His other activities in the astronomical heavens above and in the geological and botanic earth beneath, even to the regulation of suns, systems, seas, seasons, etc., controlling all vegetable and animal life, are conducted largely through this mysterious electro-magnetic power of the sun.

Nature's laws are everywhere so prearranged on the basis of this constitutional, general standard of intelligence and right, of the honoring of virtue and the dishonoring of vice, that intelligent living is called right or religious living, and is blessed with immunity from ignorance, disease, despair and premature death, that come self-originated and self-attracted to ignorance and vice; which herein, and for this very reason, is called irreligious living.

In these intelligent principles of virtue and equity, health and happiness set up by unchangeable law, we discover divine inspiration and the pre-scientific thoughtfulness and care of the ancient law-giver Moses. We also discover his underlying reason for saying that in its keeping men would be blessed, and that in its breach they would be blasted.

Since scarcely a hint of this many-sided and

advanced scientific education is to be found in the records of the schools of that day, we consider again, that Moses, in addition to his acquired education, was either inspired of God or else he was nearly four thousand years ahead of his day in varied scientific research and general intelligence.

The recognition of Life as essentially immaterialistic and ethereal, which Moses thrusts upon us, perfectly explodes mere materialism, with its attendant doctrine of a blind impersonal law of evolution, as the origin of all things. The Mosaic theory goes on the principle that every essential characteristic of the most perfectly developed physical specimen pre-existed that development in elemental or potential psychic embryo. Back of the cell there is a soul.

The peculiar distinguishing element of vital personality and individual identity is always traceable back of the remotest corporeal division. The keeping of this vital agent in harmony with virtue, equity and intelligence or nature's laws—this is the whole lesson of life, and this is the whole aim of the Mosaic regime.

CHAPTER VII

THE old materialistic and atheistic ideas of years ago, to real scholars are now exploded. The brain does not store up knowledge as a bee does honey, or a squirrel does nuts, for future use. In fact, the brain does not know or think, at all, and it has no knowledge, or thought either, and memory itself is merely the recalling or reacting by the intelligent soul of the facts and experiences previously stamped on the substance of the brain.

All thought and intelligence originates in an intelligent and responsible soul, while the brain is the mere instrument through which it operates. It is the medium through which thought is manifested, but it is not the originator of the thought. The intelligent and responsible soul is not a mere function of the brain, but the brain is the instrument of the soul. It is the responsible soul that thinks, wills, remembers, etc., and not the brain itself, which is merely the instrument through which it does this.

The brain, like the rest of the body, is a possession of the invisible soul, who is itself the

possessor. This responsible soul can even educate the brain and develop it for good or evil functioning; but all education becomes real soul-experience—spirit intelligence and not merely intellectual lumber stored up in the brain. This fact annihilates materialism.

This soul alone can be educated and expanded like a budding flower, or fertilized and tended like a growing crop; and its use of the brain assures brain development and refinement, so that better work can be done through it, not by it, in the future. Our brains, like our bodies, change substantially perhaps three times each year; but this unchanging soul personality recognizes its individual and unvarying identity through all these changes. Hence it is proper to say I *am* a soul rather than to say I *have* a soul. This soul is an immaterial and invisible personality, as mysterious, in a sense, as God himself.

In Leviticus 10:17, 18, Moses writes, "Thou shalt not hate thy brother in thy heart: . . . but thou shalt love thy neighbor as thyself." The keeping of this divine commandment is the best psychological safeguard of health and happiness that modern science has to offer. God and science declare that being and well-being both have to do with moral rectitude. The Bible is up to date!

All normal life is self-revealing and self-perpetuating. The basic nature, or character of the life will automatically pre-arrange the subtle, magnetic and rhythmic vibrations that go out therefrom to influence other lives, and thereby reveal and reproduce themselves. Thus all things we say are writing their own life history, even to the rocks, trees, rivers, earthquakes, seas, seasons, suns and souls of men.

Control the soul's moral attitude and you shape the emotions; shape the emotions and you regulate the thoughts; regulate the thoughts and the purposes produced thereby, and you pre-arrange the electro-magnetic vibrations that characterize the new tissue building and the state of the future mental and muscular sensorium. This physical sensorium will always reveal its inmost spirit attitudes in its external activities, and register its earliest moral sanctions even in its most remote physical appearances.

The good or evil of the latest physical results will reveal the God or devil of the earliest moral choices of the responsible soul and the sovereign will. Scriptural language covers scientific facts. The universe is built on the basis of justice; and morality and self-acting law eventually makes the man who is true or false to these

fundamental principles automatically to bless or blight himself, and that in like measure with his integrity or falsity. God has well said, "Fools because of their folly are afflicted; they are brought low and minished."

No man can escape his responsibility, and all will eventually receive, in their own body and soul conditions the reward or punishment of their virtuous or vicious attitude toward life and law and God and man. There is no dodging this eternal law that is always and everywhere operative. The ever-acting subconscious, sympathetic nerve system will always rightly register the results in the cell constructions and combinations.

God has well said, "As a man thinketh in his heart so is he." The word "heart" here means the seat of moral emotions and the responsible choice. The seat of our emotions and thoughts are one. Our loves shape our lives; but our responsible, sovereign souls, in the choice of good or evil, pre-arrange the affections that predetermine our fate.

Life consists largely in vital relationships; in attitudes toward moral principle, good or bad. With a kindly and righteous attitude toward principles and things and God and man, there is happiness, hope, health, refreshed animal

spirits and abounding life induced. Reverse the moral relationship, and unhappiness, self-condemnation, depression, worry, judicial blindness, disease and suffering follow.

The former is true life; the latter is death, or at least less life, abnormal life or mere existence. The former right attitude encourages and refreshes the animal soul and strengthens the moral spirit, and the blood is sent out from the heart pure and refreshed; and the peaceful, sympathetic nerve system or subconscious mind makes good cell-construction therefrom, or builds up healthful tissue.

The latter or wrong relationship reverses this order, crushes the ecstacies of the animal soul, stupefies the moral spirit, depresses the mind, fills the blood with alkaloid or ptomaine poison, and the abdominal brain or involuntary sympathetic nerve system can but make a malformation of cell-construction and tissue arrangement from such poisoned protoplasm.

Every wrong soul-attitude automatically creates its own punishment, as every right attitude similarly and measurably creates its own reward. There is a reason for all things as God well says, "The curse causeless cometh not."

Under a chemical analysis, every secretion in the body of a person in a cheerful, happy and

contented state of mind, is found to be largely free from destructive toxin. But the same chemical test reveals these alkaloid poisons in all the secretions of unpoised persons and of those in unholy or wrong relations and negative, guilty attitudes. Surely, as God said, "The spirit is life because of righteousness." Hatefulness, envy, anger, fear, jealousy, worry, anxiety and all negative dispositions are found to produce these toxins in the blood, varied only as the nature and strength of the emotions vary.

Here is the prime cause of disease and the scientific reason why "the soul that sinneth shall die"; and that "righteousness tendeth to life." The Bible is scientific. Worry upsets the stomach; fear disturbs the nervous system and causes headache; envy enervates; licentious desires ruin the health and create a foul smell, because of these poisons in the system. They are manufactured in the abnormal soul attitudes and in the spirit relationships.

Millions of atoms of this ptomaine are thrown off into the blood from the negative and forbidden spirit conditions, and were it not for the kindly provision of God in nature, in making the heart beat faster to warm the blood and open the pores and eject these atoms of poison

from the system, they would always prove fatal. They often do anyway, because of the heart's inability to throw them off as fast as a bad spirit forms them. Some people drop dead in a fit of anger, jealousy, fright, worry; and, as before stated, a nursing mother in some of these moods may involuntarily kill her child by the toxinated nourishment she furnishes it. Surely, "he that hateth his brother is a murderer" and "fear hath torment."

They used to say our bodies were recreated anew every seven years, but now all modern schools agree that they are thus renewed in about four months. In their renewed state, they become quite faithful registers of the nature of the responsible upbuilding soul. Our bodies today represent the soul of yesterday, and the soul of the present will create a similar body for its eternal future. Even our clothes, homes, tools, shops and general environment have this element of automatic revelation and reward or punishment in them. They partially reveal the pre-existent moral condition, or experience, of their characterizing cause.

Thus, keen minds see the man in his environment and the environment in the man. They see the cause in the circumstance and the eventual circumstance in the acting cause; and, in

their juggling with law, they can rightly estimate or conjure the one from the other. Surely, the soul and the circumstance are incipiently and eventually one. This is the Judgment Day principle of equity and of general rewards and punishments. All things, like the human countenance, are measurably prophetic and historic; they tell and foretell their causes and consequences.

The complete life history of everything is perfectly represented in its smallest divisions. A smile or a frown is an epitome of the life that emits it; or an apple or an orange blossom is a perfect shorthand description of both the nature of the tree and of the character, fragrance and flavor of its fruit. This poetic element that makes the body generally like the soul, and the circumstance like the body, has been recognized by poets, prophets, seers and sages of the centuries and ages.

Even the Bible, as well as profane history, is full of instances to prove this. That the soul controls the very circumstances will be denied only by very ignorant persons.

Incomprehensible life lies back of all organic phenomena, and selects and arranges the atoms in cellular structures and combinations so as to make a good moral and physical reproduction of

the vital character or mental states of each particular specimen. Yet life works through law, and we can know and control its activities by influencing its moral and mental states and thereby vary its form and fate.

Matter is always largely under control of the mind; and, as you influence or attract the mental activities into new channels you correspondingly change the cell-construction and the functioning of the organism. The brain was wisely exalted to the highest position, above all the other human faculties, because it was to control all below it.

Experiments in the laboratory prove that a change or variation of the influencing agency, or environment, of a unicellular organism, varies, or co-extensively and co-existently changes, its activities, its structure and its life. The same principle applies to all passive multicellular organisms, from the molecule even to man; and whatever will change his moral attitudes and mental activities will correspondingly "convert," or change, his life. Here, then, is the source and hope of human improvement in the betterment of man's mental and moral aims and choices. This is the gospel privilege.

Influenced by moral inducements, lofty ideals and the rewards of character expansion and ex-

altation, the mental activities are changed, and thereby character is renewed, transformed, converted. God's book speaks of "being renewed in the Spirit of your mind." This is scientific. God's Holy Spirit thus renews men. Varied mental influences make a corresponding variation in the mental chemistry that affects the earliest atomic structure. Back of the atom of the atom's atom, it is true that the electromagnetic chemistry of mysterious life carries alike its earliest ionic selections and its latest cell constructions and combinations.

Recognizing this fact, intelligence proposes always to shape the final result by controlling the incipient cause. With the right kind of moral agencies influencing the mind and soul, the atomic selection and cellular construction and ultimate functioning will be correspondingly right and the eventual result controlled and assured in the incipient spring. This makes true Christian idealism the hope of the race, and realization seldom surpasses the previously existent idealization.

As the bodily structures are controlled and pre-arranged by the action of the mind and the mind itself controlled by the choices or attitudes of the majesterial soul, so the environment and the most extreme corporeal circumstance is

largely controlled and pre-arranged by the body; and they differ in each specimen only as the specimens themselves differ. The same circumstance is never the same to different individuals, nor do they wield the same influence on the individuals at all times.

The influence of moral rectitude, or its opposite in pre-determining the character of our cell construction in equal measure controls the soul or animal life. Nature is equitable; the world is moral and all its parts represent the whole, so that the organism that is built up in morality is built up in efficiency and permanency, or in health and longevity. Here is the reason of "the survival of the fittest," and the reason why God says, "Righteousness tendeth to life" and "The wicked shall not live but half his days."

CHAPTER VIII

THE human brain and nervous system of the body form a subtle, complex musical instrument. Right living tunes the instrument and produces true rhythm—the harmony of health. Wrong living disarranges it and produces the deadly discord of disease. Disease is originally faulty vibration, untrue rhythm, like the noise of an unbraced drum, while health is heavenly harmony and perfect vibration, like a well-tuned instrument.

Science, as well as scripture, declares that sin is death and that disease is deviltry, even though involuntary. Righteousness is coextensive health. God says, "If thou doest not well, sin lieth at the door." Whether the agent be acting instinctively or thoughtfully, whether life is below the conscious level or above it, impression and expression are equal. Effects must have corresponding causes. The action and the reaction must balance.

Mental impressions and personal experiences that are weak and indistinct, in the very nature of things produce but unsatisfactory reactions

on the part of the subject. These feeble stimuli are incapable in their future recall, of creating clear visions, strong convictions and of inciting the whole being to intense activity. The failure to become thoroughly aroused on recalling a weighty subject may be indirectly charged to past inattention, faulty memory, intellectual slothfulness or limited mental retentiveness and so forth. But whether one of these, or all combined, form the indirect cause, the direct cause is a lack of vivid mental images and distinct personal experiences in the original enactment.

A purified soul and a divinely perfected body may, at the end, prove to be the very "harps" of the victorious saints in their resurrection glory. God speaks of "reeds shaken by the wind"—literally, a mouth organ or an organ "reed" breathed upon by the spirit, or influenced by the Holy Ghost—ghest, gust, wind, or breath.

Thus, under the divine afflatus the morally righteous life makes heavenly music, and "there is joy in heaven over one sinner that repenteth." One stringed instrument in perfect accord with another will, under certain conditions, when operated, audibly affect the other. Thus, when in perfect harmony with heaven and in concert

with Christ, every emotion in the soul of the Saviour may find a re-echo in the soul of the saint. A divine tranquility and a perfect poise form a pearl of great price. Our physical bodies and our environment are largely moulded thereby.

The moral contains the mental state, and the mental contains, or characterizes, the most ultimate muscular experience. God declared that "The trumpet will give no uncertain sound." In Noah's day, a flood of wickedness called for a flood of water. The Sodomites burned in their lust, and God burned them with fire. The Babylonians heated the furnace for Israel's intrepid trio and were themselves destroyed thereby.

It is dangerous business "making it hot" for others. Men reap what they sow and get what they give. The Persians who planned the lion's den for Daniel got into that same den themselves. Haman built a gallows for Mordecai and was himself hanged thereon. The brothers of Joseph sold him into Egypt but the famine drove them to Egypt to get the account squared. "With whatever measure ye mete, withal it shall be measured to you again." All life creates its counterpart in physical environment, and this poetic justice is righteous and reveala-

tory, as right, of the cause of its existence. God is just, and nature is moral and righteous.

No man can detach sin from its corresponding sufferings. The suffering declares the sin. The very nature of the affliction is often indicative of the character of its cause, and intelligence can see the character of the cause in the nature of the effect.

Though men may suffer without sinning, no man can ever sin without suffering; and though not all mistakes are sins, yet all sins are mistakes. The suffering is really a beneficient and corrective element, that God kindly permits or causes to accompany the sin for the actor's correction.

The heart needs to be broken *for* sin before it is broken *from* sin. All things are double and the physical represents the spiritual, as the spiritual contains and characterizes the coming physical being. Life grows symmetrical, beautiful and attractive in measure as it approaches the perfect moral standard.

Each beauteous appearance from previously existent graces spring, and as sure as the graces make the beauties, the disgraces make the repulsive appearances. All life thus clothes itself in suitable physical representation, and the revelation is as honest as it is automatic.

Every physical appearance was arranged in previously existent spiritual or psychic dispostions. The virtues father the graces, and horrible appearances spring from similar dispositions or emotions.

This will be controverted by the thoughtless and the unfortunately homely; but physical beauty surely grows in similar but previously existent spiritual states, and is a measurably accurate register of the characterizing soul-cause. God is scientific in declaring that he "beautifies the meek with salvation."

A virtuous life and a kindly sympathetic disposition is eventually the greatest cosmetic and facial attraction. Monstrosities have monstrous causes lying back of them, and each disease has a tendency to reveal its origin; and, in the control of that origin of disease, the cure is suggested. As sure as sin brings suffering and wickedness makes woe, a real cure demands the rectifying of the cause of the trouble. Prevention is the only specific, and there is no sure cure but right living.

Our doctors should study men more than medicines, and moral qualities more than chemical cures. Disassociated from its cause, disease itself generally sloughs off and passes away; but, while its cause is operative, all

effort to cure but produces new or additional diseases.

The vital and chemical forces cannot be cheated or forced to make a wrong register. Faces seldom lie. God has well said, "The show of thy countenance doth witness against thee." A youthful countenance is either a prophecy or a blank sheet; while an aged face is a history, and sometimes a police court record. Heaven has well said, "Be sure your sin will find you out."

Men do not see the change, the spirit transformation, that hatefulness, envy, anger, etc., cause. They only feel the physical shock, the chill; but God and angels, perfect intelligences, see the death, degredation and dreadful internal visages that anger and other harmful emotions make, repulsive as a demon, on the faces where patient sympathy and holy love should sit.

The breath is like an open tomb, and all the secretions of the blood and brain are turned to poison, to wormwood and gall and breed disease, decay and further weakness, wickedness and death. Love and sympathy are the only remedy for this; and health and beauty, song and sunshine come to stay where they abide. Surely, "God is love"; its very essence and embodiment, himself.

He who truly loves, in like measure lives; and he who hates has death and hell on hand. He who thus sins, in like measure suffers; and in eating this forbidden fruit, "dying he shall die." Our cherished emotions cause similar mentations, and out of these mentations our choices and actions receive their characterizing quality; and our nervous system is thereby inclined. Our emotional and affectional desires induce corresponding thought. This thought inspires similar action. Actions crystalize into habit, habits make character and character prearranges eternal destiny.

Surely we shape our lives to our liking. Our hope lies in the majesterial will power of the sovereign soul, to perfectly repudiate and negative the wrong emotion on demand; by God's help. Herein is our responsibility. Bliss and blight, heaven and hell, are potentially existent in this power of choice.

It takes a great, grand, beautiful spirit to duly appreciate a great, grand beautiful truth. No wonder, then, that pearls are often passed by as pebbles, and that the saviors of the race are scoffed at as fools and crucified as trouble-makers. "Their good is evil spoken of," because there is no perfection here. There are more fools than philosophers in the world, and

even among the philosophers there is more folly than wisdom.

Therefore, it would be easier to endow a fool with intelligence than to convince him that he had none, for his folly is such a subtle and deceitful trait that it deceives its very possessors into thinking it is itself a specimen of superior wisdom. This fact, however, is the fruit and proof of the crippled intellect; that should call forth pity rather than reproach, equally with a broken leg or a blind eye. Where it does not do so, we furnish proof that there are almost two fools instead of one!

A good appreciation finds beauty, love and virtue everywhere; but the scene partakes of the nature of the seer. In all things, the soul stamps its own character and value both on the scene and the circumstance. Each act reveals the actor. Tell me what a man sees and I will tell you what he is. Let him describe the world, and I will describe him; for love reveals the lover, and each thought is an autobiography of the thinker. Even in the realm of passion and principle, every entity is vital enough to stamp indelible traces of its character upon the physical environment.

Man is malleable for a moment, as one has said, and the flexible soul is cast in the mould

of its own voluntary thought or choice. Black goggles put the world in mourning, and "all looks yellow to the jaundiced eye." Our lives are the sum total of our longings. To each of us, the universe is just what we make it; and we make it what we are, ourselves.

Again I say, that virtue and vice are always instantaneous in the will, and the purpose to be vicious or virtuous, includes the power. The will begets the ability, and the ability makes the responsibility. He who has decided to be good or bad is immediately as good or bad as his choice. Here is always the throne of authority, the seat of praise or blame. The majesterial will must decide! The sovereign soul, in the exercise of its elective function, can make life glorious or grovelling. If we set our responsible wills right, our emotional and affectional natures soon will be providentially whipped into line. Our eternal destiny is the harvest of personal choice.

The circumstances are but the shadow of the soul; and man is what he thinks, rather than as he thinks he is. All that I think, see, say or do, is tinctured by what I feel or choose. God declares a universal truth in the words, "to the pure all things are pure." This expresses a principle in life that is eternally operative in all

things. Reasoning from analogy, the reverse becomes true where the conditions are reversed; and, consequently, to the vile, all things are vile.

We all know that to a virtuous man all women are virtuous, and to a libertine all women are immoral; so that, influenced by his delusion they are not safe in his presence. To the honest, all people seem honest; and to the dishonest man, the world is as bad as he. He who is criminal, considers he is living in a world of criminals. This is all he knows. His emotions and thoughts are colored by the dye of his spirit. We set a value on things according to our elated or depressed feelings.

The character of the philosopher is revealed in the nature of his philosophy. The reported report, reports the reporter so accurately that the workman is seen in his works. Who has failed to detect a reminiscence of neglect and oversight in all the work of the careless novice? And a miracle of thoughtfulness, care and technical skill is seen in the finished production of the conscientious adept.

Every influence and agency radiated from our lives is a revelation of our lives, and the nature and extent of the influence radiated discloses the character and strength of the vital radiator. The nature ascribed to Deity reveals the real

character of the worshiper himself; so that the infidel reversal of the old aphorism is really true, and a benignant deity is the sublimest conception of man, fully as much as "an honest man is the noblest work of God."

No one is as attractive and beautiful as the lover sees him to be; and no one as repugnant as the hater describes him. All men are more or less duped by their emotions and preferences. As one has said, we lend the charm or aversion that we feel to all things we see and hear, and then compliment or condemn ourselves by adoring or opposing what we, ourselves, largely have created in our imagination. God created all things "in his own image"; and we, as his children continue the tendency and infuse our dispositional "image and likeness" into all our works.

No man is as black as his enemies paint him, and none are as white as their friends portray them. Public men's enemies tell black lies about them while they are alive, and their friends tell white lies about them when they are dead. Between the two the truth is told. It takes time and these two, to reveal the real facts to posterity.

The statue proves to be a true bust of the sculptor, in spite of himself: and intelligence, in

a close scrutiny, discovers that the painting paints the painter today as fully as the painter painted the painting yesterday.

Nature's necromancy makes him write the truest poetry whose life is the truest poem; and in every sphere of activity he makes the poorest productions who is himself the poorest production. The builder himself is being built by the building as much as the building is being built by the builder.

All things are disciplinary and educational to all men. God appointed each of us to a hard place; because, in a sense, we are each a hard case; and while the hard case is correcting the hard place, the hard place is equally correcting the hard case. By the time the hard place will have educated the hard case, the hard case may have finished the hard place. Thus God is developing the workman with his work; and both, generally, get through together. The dimensions of the architecture reveal the proportions of the architect himself.

The scene is a photographer of the seer, and in the nature of the tale the teller's own nature is told. God asks, "What seest thou?" Say what you see and we'll see what you say; and the seer will be seen in the sight. Our friends are nature's reward and compliment to our

virtues; and our enemies are the shame and the punishment that she administers to our vices, or to our emotional attitude toward them when they were but indifferent people.

The character that we ascribe to others generally reveals our own. There is always a bad man or a bad woman at one end of every bad tale; but it is more apt to be at the butt end than at the nozzle. It is more apt to be a domestic than a foreign production.

Do we not all discover the musician in the music, and see the soul of the singer in the sweetness of the song? Though not comprehended by unphilosophic people, this is the truest attraction of music. It is the lecturer rather than the lecture that influences the hearer, and what he is speaks louder than what he says.

A true sermon is the pastor's soul, and the parish reveals the preacher. We instinctively ascribe to the possessor a value commensurate with the value of his possessions. Our instincts are truer than our reason. The lair reveals the lion, and the nest describes the bird. "Every seed brings forth according to its kind."

Who does not discover the instinctive nature of the clam in the shell of the clam, and the peculiar construction of the snail or tortoise in

their respective shells? The drunkard's home looks like a drunkard's home, and it derives its looks from its lord.

The thrifty, virtuous man's residence is the complement of his character; and in each the other is seen. Heathen physical conditions are created by pre-existent heathen; spirtual experiences and Christian communities complement the Christian character. The squalor in any community is made by the squalid inhabitants, and we all receive our wages from nature according to our work.

Our loves are our lives in embryo, for love loves what its lover loves. As the light paints the landscape so our lives make our loves, and our loves make our lovers and our lovers reinfluence and shape our lives; so that, loving as we live and then fully living as we love, our friends and choices always reveal our real, true selves. This again is the principle of the Judgment Day record of infallible self-registration that will be seen when the "books are opened" at the last day. Surely, we have our fate in our own fingers, and we temper our luck to our liking.

Heaven and hell are logical, both here and hereafter; and in the nature of the bliss or blight they bestow, is the extent of the inherently

blessed or blasted state of the recipient seen. God is philosophic and scientific in declaring that "As one star differs from another star in glory, so shall it be in the resurrcetion of the just." He might have added, reasoning from analogy, "As one wandering star differs from another wandering star in the blackness of darkness forever, so shall it be in the resurrection of the unjust."

All comes from the invisible to the visible, and from the inside to the outside, rather than the reverse. Nature is a scientific conjurer. The late-born realizations once were the early idealizations, and the soul of today will be the body of tomorrow.

The hope of the detective lies in the fact that folly betrays the fool. Life is a shorthand lexicographer, a fact biographer.

As Emerson says, "She is a busybody, a seeress, a prophetic element, a fortune teller, a revealer of secrets, a blab." She is an omniscient juggler with hidden things; and her suggestive stage whispers soon reverberate throughout the spheres.

Every emotion, thought, choice and action has in it an element of this self-registration and revelation that cannot be dodged. An ever-active, Argus-eyed and magic agency in life

chronicles externally in shorthand the internal moral nature of every creature, thought or thing. This wizard element pencils, as it passes, the hieroglyphic history of the ethical universe corporeally, and intelligence can read this physical record and be warned. The plastic earth is refashioned in the shape of our individual emotions every hour to each of us.

He who brings no friendship finds no friends, and he who sees no beauty in the world feels no beauty in his own breast. Misanthropy is madness. Philanthropy is philosophy spelled another way. Pessimism is pestilent. Hopefulness is health, happiness and heaven. What men have they give, and what they sow they reap. The fruit reveals and classifies the tree. The stream declares the fountain. The soul reveals its nature by its intuitive selections and then grows more deeply moulded by the influence of the choice. We smile at the smiling stranger and frown at the frowning one, and we enlarge our power to smile or frown by so doing. Nature's usage of men generally is the exact echo of their usage of her.

The painting lies on the landscape,
And waits the artist's eye;
The statue smiles from the block of stone
When the sculptor passes by;

And when Apollo treads the beach,
The waves sing lullaby.
The observer is creator
To the scene he would reveal.
The tale each tells is his life tale
And depicts its woe or weal.
The things we do and see and say
Show just what we are and feel.

CHAPTER IX

MOSES recognized the fact that every phase of physical welfare was pre-arranged in the moral experiences and attitudes of the actors, and all human history is but a comment on that fact. Read Deut. 5: 29. "It will be well with men and with their children forever only in measure as they keep all God's commandments always." And they can do that only as they seek and obtain from God a heart divinely predisposed and empowered to keep those commandments.

Men act as they think, and they think as they feel, and they feel as they permit God or the devil, in good or evil, to suggestively control their affections and choices. Action is the revelation of character, and character is the embodiment of moral emotion and exalted purpose.

The scientific soundness and morality of Moses, in general and the inspiration and consequent authority of the Pentatuch are inferentially upheld by all subsequent scriptural writers. And though some critics declare that

Jesus criticized Moses, they are evidently mistaken, as it was but the popular, though erroneous, interpretation of Moses that he criticized. He declared emphatically that he, "came not to destroy the law or the prophets, but to fulfil," and he added, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

If we turn even to the purely symbolical portions of the law, we shall find a wealth of interesting instruction and carefully-chosen illustrative imagery that reaches the very zenith of poetic fancy and prophetic flight. We will look at a few examples which are called "the shadow of good things to come," of which we are to receive the real substance in Christian experience.

The Hebrew tabernacle, besides the outer or Gentile court, was divided into two parts, called the holy and the most holy places. These represented a merely justified and a truly sanctified experience; or that of a novice and an adept in religion. Both places were called holy, as God will not recognize any religion but a holy religion; and all true religion is holy, even in its incipiency.

Moses preached the gospel as well as Matthew or John, and to those well versed in the Old

Testament types "the gospel according to Moses" is the first of the gospels. As Augustine said, "The New Testament is in the Old concealed; the Old Testament is in the New revealed." The brazen altar, or altar of sacrifice, was the vital center of the whole Mosaic system. All priestly ministrations and every act of personal worship were vitally connected with it.

The word "altar" signifies "the place of death," blood-shedding or expiation. It was said of this brazen altar, Ex. 40:6, "And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation." This reveals the fact that, in God's mind, propitiation for sins precedes real entrance into God's conscious presence or house.

There was no other way into the sanctuary but by this altar of sacrifice. Well did Jesus, as God's great sin offering, say, "I am the way," "I am the door," etc. Thus, the very location of this altar was of the greatest consequence, in illustrating divine truth. It was five cubits broad each way and three cubits high.

There was a great horn on each corner, fitted to the projecting corner post. There was a grate or fireplace on the inside of this altar, just half way up, which made this fire of sacrifices just level with the mercy seat in the holy of holies.

Expiation and mercy are supplementary and complementary to each other.

The table of shew bread was also of the same height. Christ's sacrifice for us, our union and communion with him, and our "feeding of the multitudes with the unleavened bread of sincerity and truth," are all of a piece, and all based in Christ's atoning sacrifice.

The whole burnt offering was consumed upon this brazen altar in the court of the tabernacle. The sin offering proper was burned "without the camp." The whole burnt offering was a type of that work of Christ which consisted in his giving up of his whole being to God, an unceasing offering, moment by moment, of all his faculties and affections. He thus let "the zeal of God's house" consume him, in the burning of a holy spirit fire.

The sin offering represents his propitiatory work on the great day of atonement, in the bearing of the curse of sin for his people and also in his "dying without the camp," apparently an outcast from both God and his people. He must die on a tree, or else we must feel the curse of sin for a broken law. It was written in the law, "Cursed is every one that hangeth on a tree." Deut. 21:23; Gal. 3:13. Paul says in this latter verse, "Christ hath redeemed us from the

curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Since Jesus was sinless, this curse was endured for us, and now we are exempt.

No other kind of death could atone for our sins, according to the law, as no other kind of death was especially under the curse of the law; and consequently none other could take our place for a breach of that law of which it was said, "Cursed is every man that continueth not in all the works of the law, to do them." Thank God, there was one who was willing to die in our stead, that we might live in his stead. A sin offering, burned "without the camp"—an outcast, deserted of all. Well does the apostle say, "Let us go forth to him without the camp, bearing his reproach."

As the priestly worshipers entered the holy place, there appeared a great laver, which in its reconstruction in the temple, was described by Solomon, the king, as a brazen sea. It was ten cubits broad and placed on the backs of twelve oxen. These oxen were organized into a compact body; three looked north, three south, three east and three west. This molten sea, or giant laver, was filled with water; and the official worshipers were commanded to wash their hands and feet in this cleansing fluid, "that

they die not." This is a very significant figure. Solomon has but amplified Moses' edict here. These twelve oxen represent the twelve tribes of Israel in their tribal organization, and reveal their evangelistic world-outlook—north, south, east and west.

The fact that the cleansing laver rested originally on its own base called a foot, but eventually rested equally on the back of each ox, suggests church unity and reveals the fact that each tribe in God's Israel is to bear an equal share of the burden and carry his full quota of the responsibility for the perpetuation of the mystical cleansing institution of the church.

That all must wash in this laver or die, foreshadows the gospel fact that each must voluntarily wash his soul-life in the mystic, yet efficacious waters of life or die to hope in the future. The hands and feet of the worshiper represented his works and ways, or his doings and goings, in all of which he needs the Lord's cleansing.

The laver was made from the material of the burnished brass mirrors of the women worshipers. It stood just outside the door of the tabernacle and after passing the altar of sacrifice. These Israelitish priests represent God's people

today as "a nation of priests and kings unto God." The fact that they had to wash in these "holy waters" each time they entered, after they had offered sacrifice is very significant. Water, as nature's great cleansing and refreshing agency, is a type of the sanctifying power of the Holy Spirit and his grace to souls.

Men need soul-cleansing even after they have found an acceptable sacrifice. Then those old "mirrors," that they used, to reveal themselves, will now reveal Christ, on that altar of sacrifice just beyond this cleansing laver. Sanctification is always a second work of grace, following the justification that is found at the altar of sacrifice.

On the north side of this evangelistic symbol, or tableau, and directly opposite the candlestick, there appeared an equally interesting missionary representation, called the "table of shewbread." It consisted of a gold-covered table, upon which rested twelve loaves of unleavened bread, which were replaced fresh every day.

The Scriptures declare that the unleavened bread symbolizes "sincerity and truth." As the body lives on bread, so the soul subsists on sincerity and truth, as the very essence of true Christianity.

This figure represents a loaf of life for every tribe outside the church, from every tribe inside the church. It places a responsibility for the evangelization of every heathen on every Christian. Again the twelve loaves on one table represent unity in worship and organized and united missionary effort. The gold indicates the purity and freedom from dross, or selfishness, that characterizes all true missionary effort.

What these loaves of unleavened bread were to the Israelitish priests, Christ always is to his people; i. e., a complete loaf of life to each and all. The pure frankincense that was always laid on this bread, was, once each week, burned on the golden altar. This was called the bread of "presence" or "bread of face." Christ's presence feeds the soul and the fed soul feeds others. Every evangelistic effort thus inspired of God, is a "sweet memorial" before him, as this incense was called. Lev. 24:7.

Jesus, who called himself "the true bread of life," is here set forth as the soul-food of his people. No one but holy priests could eat thereof, and that only in God's holy house. Of course, all God's true people are today considered holy, and his conscious presence makes his house anywhere in his universe. His peo-

ple are "a nation of kings and priests unto God."

Directly in front, on the south side of the room, a third emblematical figure appeared. It was a huge seven-branched golden candlestick. It strikingly imaged forth the whole character of the church. A talent of gold ($27,375) was used in its construction. The gold indicates the real, drossless value of true religion. The light represents God, who is light; Christ, the Light of the World, and also the beneficence of religion. Jesus said, "Let your light so shine before men, that they may behold your good works and glorify your father who is in heaven."

The oil that fed the flame of that candle, portrays the Holy Spirit, whose vital anointing alone makes the church luminous. Just what the light can consume will the wick attract. It cannot hoard. We need, "this day our daily bread." The light of the lamp depended on the supply of oil. So the influence of the church depends on her vital unity with the "spirit of God," symbolized by oil.

The wick that formed the medium for conveying oil to the flame sets forth the real faith that brings the love-life of God for the soul's vital consumption. The central shaft of that candlestick represented Christ, the prophet that

Moses promised in Deut. 18:15, 19, who is said to "dwell in the midst of the seven golden candlesticks." The other six branches represent the people of the church in general, who are the"branches" of that "true vine" of which Christ called himself the trunk.

Six is the imperfect number in the Scriptures. Triple-six is the number of the anti-Christ, the Apollyon, or Destroyer, of the last days. In the numerical science of the Bible (see Moses' book, Numbers) seven is the perfect number. It is a combination of three, the divine number, added to four, the human number. It means the unity of divinity and humanity in a glorious Christianity. Jesus the perfect, seven-fold, eternal high priest, was perfectly human and perfectly divine, the seven-fold being.

Because he, the son of God became human, we, the sons of men may become divine; and because he left heaven and came to earth, we may some day leave earth and go to heaven. Because he went to the cross for us, we may go to the throne with him. Because he took our vices on himself and died the kind of death that we deserved to die, we, each may take his virtues, on us, and live the kind of life that he deserved to live. Surely, he is, "the Lamb of God that taketh away the sin of the world."

We find our perfection only in him, as the six branches were mortised into the central shaft and thereby formed seven—the perfect number. Twelve, in the Scriptures, is the fruit-bearing number, and is derived from four—the human number multiplied by three, the divine number. It represents humanity multiplied by divinity. All things in the number seven are represented as in some manner perfect, and the number twelve always denotes the fruitfulness of God's blessing multiplying humanity.

All the utensils of the temple being of gold indicate the precious value and worth of true religion, which needs guarding like golden treasures. The fact that this lamp was to shine continually shadows forth the truth that God's church is to be always luminous in good works.

The golden altar, or altar of incense, was of special significance as symbolizing several important spiritual facts. It was a cubit wide, and two cubits high. It was covered all over with plate gold, and a crown of gold surrounded the top; and four strong horns extending upward, covered also with gold, ornamented the corners.

This golden altar stood at the entrance to the holy of holies, just outside the "vail," yet

so far inside the corridor to this "most holy place," that some have taken the description of its position to be really inside the most holy or holy of holies.

Every night, at lamp-lighting time, Aaron or one of his sons as the acting high priest, was to burn sweet incense upon this golden altar, at this door of God's own dwelling place. This altar, with its fragrant fire at the door of the holy of holies, represents Christ as the saints object of adoration, worship and prayer—the inspiring cause of praise, as a daily sacrifice to God on the part of adult worshipers or those of sanctified experience.

One must pass this fragrant altar and know Christ in his beauty, to enter the holy of holies, just as we today need to be filled with the spirit of true worship and thanksgiving ere we can pass into the Shekinah light of God's conscious presence and meet him face to face at the mercy seat.

Once each year, on the "great day of atonement," the high priest made an atonement of blood upon the horns of this altar; also, before entering into the holy of holies. Then, of the same blood of the sin offering, he sprinkled the mercy seat and the vail. This was the same blood of the sin offering which had been

previously placed on the horns of the brazen altar. Christ's sacrifice for sin prepares the way to the mercy seat and even into the holy of holies for his people; and its efficacy goes all the distance of human experience, opening a way for the true worshiper right into the very presence of God.

The sin offering on the brazen altar of early experience leads past the golden altar of later adoration and the sweet fire of love and thanksgiving, right up to the mercy seat and the Shekinah of God's presence. All depends on him who was "The Lamb of God that taketh away the sin of the world."

It was significant that the brazen altar or offering as a sacrifice for a sin, stood at the very door of the holy place, and this golden altar of sweet burning incense, stood at the door of the holy of holies. There is no way into real acquaintance with God, or acceptance at his hand, but by way of the atonement.

A propitiation for sin must be found, and in Christ alone is such a propitiation provided for either Jew or Gentiles. This entire dependence on the blood of sacrifice, or propitiation for sin, must be recognized all the way through human experiences, even amid the highest ecstacies of spiritual unity with God obtainable here. The

altar of incense is ever intimately connected with the brazen altar of sacrifice. In fact, the very coals that kindled the fire on the golden altar of incense were always taken from the brazen altar of sacrifice in the court.

Praise, adoration and sweet and acceptable thanksgiving are born of a consciousness of sins forgiven and a personal realization of atonement made. Each ingredient composing the incense thus burned was to be of "equal weight" with the others, and all "tempered together" and "most holy."

These pungent, fragrant spices represent the very graces and perfections of character found in Christ, the sinless and perfect "propitiation for the sins of his people," as described in the fifty-third chapter of Isaiah. This truth illustrates the idea of the equality, or the perfectness, of grace in Christ, as God's atoning sacrifice. Mercy does not over-balance justice; nor does love do away with truth, etc. All the graces and perfections are "equal" in him, and all are "tempered together" and "most holy." Thank God for such a divine and perfect Saviour.

If we now pass on to the "most holy place," within the vail, we shall still find many interesting and well-chosen symbols. The furniture

here consisted in one complex article—a box called the ark of the covenant. It was about twenty inches high and equally wide and had a length about twice the width. It was covered, both within and without, with beaten gold plate, and a large golden bird or cherub sat on each end of the cover, each looking into the other's face. The cover under the wings and extended heads of the birds was called "the mercy seat," and there a supernatural glow, as of static, electromagnetic light, was said to blaze undimmed through the years. This was called the "Shekinah" of Jehovah.

Within this ark, the two tables of stone containing the Ten Commandments were lodged. Also the golden pot of manna and Aaron's rod were there. These represent the law and the gospel. This is all Christian experience foreshadowed. In the most holy of possible experiences the heart is made an "ark of a covenant"; and all truly holy souls have "covenanted" with God.

The commands of God, written on both tables and containing our responsibilities to both God and man, are in the very heart of advanced worshipers, or spirit-filled Christians. God has said, "I will put my law in their inward parts and write it in their hearts." Jer. 31: 33,

II Cor. 3:3, etc. This gracious transformation purifies their hearts and properly predisposes them. All Christians of this advanced rank have heavenly and supernatural light, a divine "Shekinah." All of these have a "mercy seat," where this holy light shines. All have a "pot of manna," or heavenly bread of light and truth, on which the soul feeds.

All have the shepherd's staff of divine truth. All Moses' miracles were wrought by the use of this staff, as all great Christian works are performed through the believing use of "The Word of God." God has said, "I will meet you at the mercy seat." A mercy seat is very significant. One of the beatitudes reads, "Blessed are the merciful for they shall obtain mercy."

Here, where the soul is forgiving and "merciful" to all, and where it is in "covenant" with God, and whence it is blest with supernatural light and keeps the commandments stamped on the mind and written in the heart, and where it finds duty sweet and wholesome as a pot of heavenly manna—here, and only in this "holy of holies," is the soul made pure and predisposed to holiness, like God himself; then it can look its God in the face, in purity of purpose, across the *mercy* seat.

In these two birds, or winged existences, the soul of the Saviour and the soul of the purified sinner are figuratively represented as looking full into each other's face, over the ark of the covenant and the mercy seat. If this is thought by some to declare too much, I say it is written, "Let this mind be in you which was also in Christ Jesus, who thought it not robbery to be equal with God"; and again, "Be ye holy for I am holy"; and again, "As I am, so are ye in this world." God is still making man "in his image and likeness."

If we examine the official robes of the Jewish priests who ministered in this place, we shall again find the essentials of the whole gospel set forth in suitable symbols. The high priest, who represented Jesus the Saviour, carried in his breastplate twelve different costly stones, each one containing the engraved name of one of the tribes of Israel. Thus Jesus, the Messiah, as he ministers in the most holy place, carries the names of all the true Israel on his breast. He recognizes his people as real jewels.

Because he bore our names in death, we can bear his name in life; and because he suffered in death as we deserved to suffer, we are privileged to rejoice, in life, as he deserved to rejoice. Here is how we have the right to come to the

throne, "in his name," because he went to the cross in ours. When the punishments for vice were being meted out, Jesus as our true high priest, in our name, stepped into the gap and received the blow that we deserved. But at the last, when the rewards for virtue are to be given out, we come in his name to receive the rewards that he really deserved.

Surely, he died in our stead that we might live in his. He made himself "a scapegoat," as the "law" said, and died as we deserved to die. He made himself the embodiment of our sins and went into the presence of God thus for us. His father's frown at that sin, broke the heart of Christ, and he yielded up the spirit crying, "My God, my God, why hast thou forsaken me?" "He was smitten of God and afflicted; but he was wounded for our transgressions, the chastisement of our peace was upon him and by his stripes we are healed."

Why did God forsake him? This is the most momentous question of earth. The answer to this question, intelligently given, will yet redenize a sinful world. It will reveal Jesus as a real Saviour, a substitute and propitiation for our sins; and all who accept him are reckoned as dead to sin in him.

The high priest also carried six gems on each

shoulder, and upon each was engraved the name of one of the tribes of Israel. This represents the fact that our High Priest is to carry both us and our responsibilities and burdens on his broad shoulders. Around the skirt of that high priest's robe were hung alternately twelve golden bells and twelve artificial pomegranates. The priest was ordered to move his skirts and "keep these bells ringing, lest he die."

These bells represent the clear, ringing testimony of Christians, and the pomegranates represent their fruitfulness of life. Testimony first and fruit following. "A bell and a pomegranate. A bell and a pomegranate." "Keep your bells ringing lest ye die." An individual without personal experience and testimony soon dies, spiritually.

All this was surely "the shadow of good things to come," as God has said, of which we have the real substance in the gospel. These are but a few of the most prominent symbols in connection with the Mosaic law, but all its details are equally instructive and interesting to intelligence.

Though on a strictly scientific base, Judaism was nevertheless an interesting emblematic kindergarten, of which we have the college

course of actual experience in the higher grades of the gospel.

We will, by special request look at but one more group of symbols. Leprosy in the Bible is made the physical type of sin. Like sin, it is humanly incurable, transmittable, quarantineable, fatal, and appears in divers forms. Both contagions are equally repulsive. Read Leviticus, chapter 14.

The man desiring to be healed of the soul-leprosy of sin was to bring a blemishless male lamb, the first-born of its mother, to the temple door. He was to lay his hand on the head of that lamb and confess his sin over onto the head of that substitute. It was then to be killed by the priest, and the priest was to fill the palm of his left hand with the blood. He was next to place the forefinger of his right hand in that blood and then carry some of the blood to the tip of the right ear, the thumb of the right hand and the great toe of the right foot, of him that was to be healed.

This blemishless, spotless, male lamb represents Jesus, the spotless and blemishless "Lamb of God that taketh away the sins of the world." We need to confess our sins with a hand of faith placed on him, and thus make him our substitute. We need the cleansing of the blood by

faith. The great toe of our right foot is the furthest extension of our bodies in walking, and represents the fact that in all our walks of life we need the Saviour.

The thumb constitutes men different from all other animals. Because of a thumb, in contradistinction from a paw, claw, fin, wing, hoof, flipper, etc., man can place his hand in several thousand different positions. It characterizes his works; and in all our works as well as our walks in life, we need the Saviour.

All we ever knew we learned through our ears, and so we need the ear cleansed by the blood, that in all our educational developments we may have the Lord. It was the right toe, the right ear and the right thumb. God's blessing always comes in the right way.

After this cleansing by the blood of the Lamb, some of the anointing oil of the temple was to be similarly applied to the ear, thumb and toe, "in the place of the blood." These two applications represent the *double cure* again, of justification and sanctification, or "the washing of regeneration and the renewing of the Holy Ghost."

If the plague of leprosy had actually gotten into the house and was eating away the fiber of the timbers or the crystals of the rocks, as it did in some instances, there was a further in-

teresting cleansing prescribed for it. No mere symbol could avail here, but actual scientific sanitation had to be coupled with the religious activities. That house represented our bodies as temples of the Holy Ghost.

The leprosy therein represented those vicious and harmful physical and diseased activities induced by sin. The affected stones and timbers were to be removed and replaced by new ones, representing practical repentance and the forming of new, virtuous habits. The plaster was all to be scraped off the house, and it was to be replastered from cellar to garret. This new, internal purity represented the acquiring of new, pure, internal experiences, after getting rid of old sinful practices and defiled professions.

If the contagion broke out again after this cleansing, the whole house was to be broken down and all its material, stones, timbers, mortar, etc., were, for safety, to be dumped into "an unclean place without the city." This fact was to represent the dangerous character of apostacy and general backsliding. "The soul that sinneth, it shall die." Gehenna, or the place of the lost, is pointed out as this "unclean place without the city." It represents the scrap heap of eternity; the dumping-ground of the devil. God says of heaven,

"Without are dogs, sorcerers, whoremongers, adulterers and whosoever loveth and maketh a lie." And, again, "No unclean thing shall enter therein."

The symbolic cleansing for this healing brought out a new feature of the gospel, and its practical efficiency. Two doves were to be taken, representing the soul of the sinner and the soul of the Saviour. The one was to be killed "in an earthen vessel over a running stream." The other was to be sprinkled with the blood of its dead companion and then immersed in the water of the running stream, and then it was to be emancipated in "the open field," by the priest. This fully sets forth the substitutionary character of Christ in the atonement, as described above. The souls of men are winged existences, like birds. One, as the Saviour dies that the other, as a redeemed sinner, may live and some day fly away to heaven.

"The earthen vessel" shadows forth the human body of Jesus. It is written, "A body hast thou prepared for me." "The running stream" represents the stream of God's providential grace that always underlies all gospel events. The blood and water again sets forth the double cure, as referred to above. Blood particularly represents life, and water repre-

sents cleansing, and blood always is referred to first and water next. Sinful man needs divine life first, and cleansing from native defilement afterwards. From the side of Calvary's victim was said to issue "blood and water."

"The hyssop branches, or bitter herbs," were here used to represent the bitter experiences of repentance that always accompany salvation. The blood of the lamb at the exodus was applied by "hyssop branches." Hyssop is a bitter purgative. The scarlet wool used in this cleansing, symbolizes the abnormal life of the sinner. Man's sins are said to be "crimson and scarlet." There are white sheep and black sheep, but in the animal world there are no "crimson" sheep. Sin is as much an abnormality as a scarlet-colored sheep would be. God has said, however, "Though your sins be as scarlet they shall be as white as snow, and though they be red like crimson they shall be as wool."

This liberated bird represents the exuberant emotions of the purified and happy soul, free as a bird in the air from all the thraldom of sin. The officiating priest prefigures Jesus, the Saviour. In this striking Mosaic symbolism, every essential feature of the gospel is accurately and interestingly set forth. Thus, every husk of the law contains the kernel of the gospel, and

in the wonderful figures used a miracle of prophecy is set forth.

The law is a sack of acorns, and the gospel is a forest of giant oaks springing from the same; and, as long as the gospel lasts, just so long shall last the law from which it sprung. In setting forth, prophetically, every essential phase of the gosepl in the law, Moses proves himself a paramount scientist, a prince of prophets, as well as a leader in poetic language and figurative parable. Of this radically scientific law, it may well be said by the Great Teacher "who spake as never man spake," "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

CHAPTER X

NOT once does Moses intimate that he received these truths second hand or acquired them by laborious personal research; but he declares that God spoke them to him. And now modern science incidentally gives them divine authority and universal sufferance. It is a weakness of humanity to be vain and boastful of personal accomplishments. An apostle well said of the unregenerate soul, "Knowledge puffeth up."

And Moses himself declared of the head of the race, that badness would find that "the tree of knowledge" bore the "fruit of death." What man today could, by personal investigation laboriously dig out the solid and glorious facts and formulas that Moses gave to bless mankind, and then deliberately rob himself of the glory and pleasure of the acknowledgment of his great achievement, and freely ascribe the glory all to another? To do so would be so contrary to nature that his very self-abnegation, his modesty and humility would prove the very

presence and help of that supernatural God that the caviler is trying to abolish.

This horn of this dilemma is as uncomfortable to the infidel objector as is his original denial of God's existence in the face of the facts. Society, in every age, is materialistic and superficially unbalanced, and has a tendency, through organized intimidation, to make helpless slaves and hapless hypocrites of her timorous, time-serving votaries, who dare not avow their own independent views and champion their own truest convictions. Designing leaders ever bank on this weakness to enslave their victims.

If a man must be popular, and will but speak the regular "shibboleths" of a certain popular group, an orthodox sect or a respectable society, he shrinks himself thereby to the thought of that particular body, or limits himself to its confines, so that to him independence and progress becomes impossible.

The boundless beckoning beyond, the inspirational infinitudes, are closed to him. The whispering spheres grow dumb. The prophetic fires die out, and the seer's vision fades. The fascinating enchantment charms no more. The oracle is mute to this non-responding soul. He can then be of no real value to that group, sect or society; he becomes only so much more dead

matter for them to list. He is at once their proselyte and their prisoner, also.

Samson, now shorn of his strength, makes sport for his real enemies. His membership makes their body larger by mere accretion; but the stock of essential, ethical energy and the inspirational sources of true, divine advancement; the vital flame of incorporeal progress, is unaugmented thereby.

His conformity is a coffin; his new popularity is a bouquet in the buttonhole of a dead man; his popular eulogium is a funeral oration, and the applause of the clique is an inscription on the tombstone of his hope; and theirs also, as far as he is concerned.

If they can control him, they do not need him. If he has nothing, and sees nothing beyond them, he is worse than useless—a teacher with nothing to teach.

He has made the blunder of inferiority, and labeled mediocrity as excellence.

His independence was his hope.

His non-conformity was his possibility.

If he does not arouse the spirit of emulation, or even of invidious jealousy among mediocres, then he is but one of them himself. He is controlled by the sag of soulless materialism, and his cowardice is atheistic.

If he can be classified, tabulated and known as regular, he is a mummy; but if he juggles with vital causes and conjures ultimate possibilities, he is dubbed by the wise as dangerous, heretical, a disturber of the peace, a nonconformist, an independent. He is blackballed for his integrity, denounced by dupes and dunces, and censured by the simple. He is criticised as a criminal for his audacious independence, really the most precious inheritance in his possession.

This is always the purchase-price of true apostleship in every sphere, in all time. Look back—every true and God-appointed leader went this way and met these things. It is the heretical heritage of the real reformer, whether it be Moses, or Socrates, or the publisher or the reader. The semi-solitude thus created became the school of genius, where great souls were educated in penetration and self-reliance; and character was created in the conflict. The whole of Moses' life and teaching was a justification of this fact; that the rejected man or movement is liable to be the right thing in the wrong light.

One is always in good company here, with an influential and ultimately regnant minority of holy heretical martyrs, whose glorious confession

and vicarious sufferings have ever saved an ignorant world religiously, politically, economically and socially, from self and the devil. These intrepid souls are often dubbed intellectual erratics, unreformed reformers, crazy iconoclasts, baleful buccaneers of thought, who roam the mental seas to sink all in sight who oppose them, without fear of restraint or recognition of authority. These independent thinkers are ever the hope of both the church and the world.

Posterity often has to recast this decision, and give these men post-mortem praise as scientific sorcerers, moral monarchs, who make authority or scientific seers and sages who conjured the eternal results. They bemoan the earlier fact that the thoughtless throng which their fathers led, prescribed "hemlock," or "vinegar mingled with gall," for their would-be saviors. These idol-smashers often act from impulse or inspiration wiser than they know, oblivious of the philosophical fact that they are right in recognizing no authority except justice, equity and truth.

The thing that should be, is to them the only authoritative thing. Here even the Almighty receives his judicial authority. He is the embodiment of intelligence, equity, justice and

truth. He stands always for the best to all; and this fact is the basis of intelligent faith, or human acquiescence in his unlimited imperial authority. Deceive even intelligence into conceiving God's authority to be merely arbitrary, and not intelligently based in justice, and where self-interest is concerned, it will resist such judicial assumption as an usurpation of its inherent rights.

Herein is often found the seat of conscientious, but unenlightened, rebellion. These exceptional souls, as advanced heralds of saving truth in every realm, of whom the world is not worthy, have at first generally been violently opposed until their educational agitation has forced a recognition. Then their tenets are tolerated; next, they are generally accepted, and finally crowned with victory, and their authors and votaries canonized. Then their own intolerance soon begins to become as despotic, tyrannical, persecutionary and relentless to new advancement as previous orthodoxy had been to them.

Thus folly reproduces itself and history runs the old circle. It would be an historic novelty, unseen before through the ages, if even now a corrupt political body or an apostate church should so far tolerate a true reformer as to correct, or even acknowledge, their own abuse.

The actions of the reformer being a condemnation to the unreformed, he incurs the vengeful animosity of the leaders of the old stereotyped order. This was the trouble with the Jews in the days of Jesus.

All these declare, "The world knoweth us not." How could they know the reformer without knowing the reform? Or how could they know the reform and still remain deformed? True acquaintance with the reformer necessarily means practical reformation, and real reformation is never collective, but always individualistic. The hope of both religion and politics is the constant educational reformation and progress of the individual; not the reformation of old bodies, but the birth of new bodies. The Mosaic church of Israel was a hopeless corpse of materialistic formalism in the days of Jesus. The hope of progress was the birth of something new.

There is no resurrection for dead churches and defunct political bodies. This Egyptian world is ever prone, like Pharaoh of old, to hang its bakers and exalt its butlers. It is the old cry, "Away with this man, but release unto us Barabas!" Society will ever choose known and controllable badness, rather than mysterious, independent and unclassified excellence.

It is the re-enactment of virtue's embodiment, sent bleeding to Golgotha by the decision of guilty opulence in the politician's seat.

It is generally ignorance, rather than wilful wickedness, that does this. Jesus well said of his murderers, "They know not what they do." While garnishing the sepulchres of the stoned prophets of past times, whom their fathers martyred in the days of their unpopularity, these people are always in the present blindly stoning the prophets of their own day, whose principles and pronouncements have not yet fructified to victory, or won, as they yet will, their own late-born popularity.

They are thereby proving their very dispositinal "sonship" to those fathers whose unhappy actions they regretfully extenuate. Very many of the Jewish prophets and reformers, before Jesus, were used equally as bad as he, and by the very people they came to bless. This is the sin and general habit of atheistic materialists.

This mad mob overlooks the fact that it takes twenty-five to one hundred years in the graveyard to make the real prophet or reformer popular. If you have walked with God behind the vail, if you have fathomed infinity and visited the outskirts of boundless immensity,

and there heard the creative oracle, and saw chaos to cosmos potentially transformed, and Paradise appear in possibility from the dark eternal void, you must vouch for the vision or lose its luminous allurement.

That light is life to you.

Defend it or perish.

Speak or die.

If you have the light, bear witness to the light.

Possibilities make responsibilities; action and reaction will balance.

These orthodox heretics in every sphere know that there is neither an evolutionary nor a revolutionary hope today among the regulars, the respectables and the popularly orthodox. They are self-satisfied, atrophied and non-progressive as mummies. The world's cranks and rebels, and the church's insubordinates and heretics, are often the sages, seers and saviors in the vanguard of God's militant hosts. Success alone is the sound, non-conformist's present hope.

His future hope is incapable of failure. If he temporarily fails, he will go to the stake, the gibbet or the potter's field, like Ridley, Huss, Gallileo or John Brown. Then his ashes will feed his reform. If he succeeds, he is canonized a savior, like Luther, Wesley, Cromwell or

Washington. If he fears, he fails; for fear is false as faithless, and breeds failure.

In fact, fear creates and unbelief attracts the very things men fear; so that with Job, the unbeliever may say, "The thing that I feared is come upon me."

The law and the gospel are supplementary and complementary to each other. Moses, and Christ as "the prophet like unto Moses" (of whom it was prophesied in Deut. 18:15, 18, 19), interpret and exalt each other; and Christ, in his second coming, will yet fulfil all the hope and expectation of the Jews.

Ostracised, yet sagacious, saviors of the nations and ages are the men that God generally use to herald forth his latest messages and advance his most sacred schemes for the blessing of a blasted race. The supporters of the old, corrupt order will always antagonize such heralds of progress.

God seldom uses popular men or movements to inaugurate his reforms. His usage of the unpopular ones may popularize them through victory; but, as they grow popular and glory in accomplishment and publish statistics like David of old, they grow generally useless, and God calls another equally unpopular man or movement into the arena to reveal his purpose and carry out his plan. Thus, "The ashes of

the martyrs have been the seed of the church," and the sufferings of the few have been the salvation of the many.

If you would bless men, you must bleed for them.

If you would save them, you must suffer in their stead.

Without the shedding of blood there is no remission. The vicarious or substitutional principle is the hope of the multitudes. He is but a "mere hireling whose own the sheep are not," and not "a true shepherd," who is unwilling to give his life for the sheep.

The fragrant roses must be crushed before their odorous attar can perfume the lives of their assailants. The heart of the sugar tree must be pierced by the cruel tapping iron, ere it can bleed out its nectarous life-sap to sweeten the life of its antagonist. The Lamb must be slain ere the multitude can be absolved. Thus, substitutional suffering is procurative salvation for the mob.

The very opprobrium that sticks to some men and movements today should make thoughtfulness anxious to investigate, and see if some real troublesome fact, or objectionable virtue, is not there issuing, in defiant reform, from the womb of providence and striving for recognition.

Thus should Christianity appear to Judean intelligence the wide world over, for all that the orthodox Jew looked for of old, in the coming of a Messiah; Christians are also looking for today in the second advent of Jesus. The hope of both are one and will have their glorious fruition in the same resplendent and beatific appearing of Jesus Christ, the rejected and yet expected Messiah, the true passover Lamb.

The scientific soundness and unchanging character of the Mosaic law and the certain fulfilment of his predictions, are the surety of a glorious future yet in store for the Israelitish nation. "The prophet like unto Moses," of whom this ancient lawgiver spoke, is yet to come from his rejection, as Moses did from his rejection of forty years in the mountains of Media. He will lead the true Israel out of bondage as Moses did, into a "promised land" of millennial glory.

As Moses was rejected by his Jewish brethren when he first came to deliver them, so was Jesus Christ, their true brother and savior. When Moses, who was generally supposed to be dead, came the second time, he had a Gentile bride by his side whom he had taken in the days of his rejection. So it will be at the second advent of Christ, when he comes in glory as the long-looked-for Messiah of the Jews.

The Gentile church, as the bride of Christ, will be exalted to joint rulership with him, and made, as he himself said, "to sit with him on thrones judging the twelve tribes of Israel." In all particulars Jesus is to be "a prophet like unto Moses," even in his rejection, his supposed death, his return, his Gentile bride and his mighty emancipation of his brethren and leading of them to "a promised land" of plenty. See Ps. 14:7 and Romans 11:26. "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." "That, blindness in part is happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." Read Romans 11:25, 26.

This same fact, in figure, of a rejected yet returned Jewish deliverer, is again described by Moses in his depicting of the life of Joseph. Here is the exact character and circumstances of Christ's life fully revealed in experimental type. Joseph, the last of the patriarches, born outside the land of promise, was especially beloved of his father. This stirred the murderous jealousy of the others and they determined to get rid of him.

Christ also was the last of the Jewish leaders and especially beloved of his heavenly father, and because of their own inability to do the

works of God, which he was empowered to do, the leaders of the Jewish church became jealous of him and determined to slay him. They thought they had succeeded; but, in both cases, the victim was very much alive, because of God's interposition and assistance. Joseph had to leave his garment in the hands of a harlot and flee for his life, after which false testimony placed him in a dungeon. From this dungeon, by the mercy of God, he was raised to second rulership of the Egyptian world and made a savior of both Gentiles and Jews during the famine.

All this is also symbolic of Jesus. His virtue and his father's favor sent him to the dungeon of the sepulchre; because of Jewish jealousy, leaving the robe of his virtue in the harlot hand of his betrayers and all sinners to this day. But from that dungeon of the tomb he has been raised by the mercy of God to the place of "the second ruler of this Egyptian world." He is made a savior of both Jews and Gentiles in the meantime.

Like Moses and Joseph both, Jesus is taking a Gentile bride to himself; and, in a great day soon to come, he will have fully done so. Read his own parable of the virgins in Matt. 25; or the parable of the king's son in Matt. 22:1–14. He will soon come again "in the day of Jacob's

trouble," as a real savior and deliverer of both Jews and Gentiles, as both Moses and Joseph in Egypt.

As then, the Jewish leaders must be humbled and made to see and acknowledge their sin, as Joseph's brethren were. But the Gentiles will receive him first, as the Egyptians did Joseph. As Joseph forgave his brethren, revealing himself to them and providing for them through the suffering of the famine, so Jesus, "the deliverer that shall come out of Zion," will forgive the Jews, reveal himself to them and provide for them, jointly with the believing Gentiles during "the great tribulation" soon to come.

When this national restoration of Israel is brought in, then will be fulfiled Ezekiel's parable of "the valley of dry bones." A national rebirth is sure to come to Israel, who are beloved on the principle of election, "for the father's sake."

Then this "prophet like unto Moses" will indeed have become "like unto Moses," in being a deliverer indeed. Read in the Book of the Revelation of Jesus Christ, God's inspired description of a great universal exodus that will soon emancipate God's true Israel from the Egyptian bondage of this heathen world; just as that local, limited exodus did from local bond-

age of old. All the plagues of Egypt are herein described on a much larger scale by John, as to take place again, at the end of this Gentile age, even to the final "slaying of the first-born." Thank God, when that day dawns, we all may be among those who have been born again, instead of being like the first-born of the ancient Egyptians, who were slain.

What an exodus this will be, when all true, spiritual Jews, trust in the blood of the true "Lamb," for deliverance in this great day of God's real passover. That little, local exodus, at the beginning of church history, was but a type of this great, coming universal exodus, that will take place at the end of church history, under "the prophet like unto Moses." "The end of the Gentile times" is near. Jerusalem is soon to be freed from her Gentile "treading down."

The Jews are now returning to Palestine in unbelief. It is the "bones returning to his bone," of which Ezekiel spoke. Christ will yet "breathe on these bones," and "they will stand on their feet, a great army" in national resurrection. They will soon have an independent government. Jerusalem will yet be "the joy of the whole earth." But it will be only after the second advent of Christ.

Surely, God is essentially a father, and a father's happiness is always connected with the health and happiness of his children. This being a fact, whatever pleases God will profit man; and, God receives no glory where man receives no good.

He never saddles an unnecessary burden on humanity; but all his plans and commandments spring out of his infinite love, coupled with his infinite knowledge of what is best for man. This being true, it necessarily follows that he who is unbelieving or untrue to God, or disobedient to his commandments, is correspondingly false to his own best interests. By request, in closing, we add just a word of explanation.

All those texts of New Testament scripture that speak of clean and unclean meats, keeping the law, etc., have to do with the religious, rather than the hygienic, physiological or psychological phases of the question. They refer alone to the fact of whether or not said meats (usually fruits and vegetables, in those days called meats) were offered to idols and consequently symbolically polluted and made a hindrance to spirituality.

The question of eating any of those creatures forbidden by the Mosaic law as physically unfit

to eat is never mentioned in the New Testament. "Christ is the end of the law for righteousness," only, and not for physical welfare. He himself said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfiled."

Keeping the Mosaic law could benefit the body; but only through faith in the future Messiah, could spiritual life be imparted to the soul. The one never makes void the other. They are supplementary to each other.

The case of Peter's sheet, full of all kinds of four-footed beasts and creeping things that he was to "slay and eat," are to the same effect. Peter interpreted it to mean, or symbolize, God's moral cleansing of the Gentiles; and it certainly would prove too much of a physical bill of fare for even the most ardent atheist or reckless flesh eater. No one would want to eat "all kinds of creeping things and four-footed beasts."

The modern objection to the Mosaic account of the Adamic fall is most unreasonable, and proves either the ignorance or atheistic animus of the objector. Intelligent reflection sees this natural and simple story to be true, not only of

the first pair, but of nearly every one else as well. There was a time in the early, youthful innocence and infantile ignorance of all men, when we lived in an Eden of innocence and a Paradise of native purity, naked yet unashamed. In our constitutional religiousness, we were in harmony with heaven and in tune with Diety. We walked with God, and did not know right from wrong.

But we were early told by our elders not to do certain inexpedient and harmful things, and at this restraint and imaginary invasion of our rights, we sophistically chafed, if not openly rebelled. "The knowledge of good and evil" was eventually acquired, and then we deliberately did the prohibited wrong. We "ate of the forbidden fruit." The result was self-condemnation, a sense of guilt, divine disfavor and spiritual death. A sad and terrible awakening from our sophist-state was ours. Our Paradise of purity was polluted, our Eden of innocence was forfeited, and we felt that "a flaming sword" of wrath was "driving us out" into a cold and feelingless world.

Then, conscience-smitten and guilty, we patched up a lot of useless excuses, that formed a sort of "fig leaf aprons," which were not worth a fig to cover our newly-felt, moral nakedness;

and so we became "afraid" of the Heavenly Father who was seeking to reclaim us. A sense of guilt is the father of ghosts and fear. If humanity falls thus today—and even adults fall into gross sins, in spite of all the light and experience of the ages—why should it be considered incredible in the inexperienced first pair? Next, as in Adam's case, God spoke to our believing intelligence, and we heard that a Saviour was promised, who would "bruise our enemy's head," and deliver us.

All this is the Mosaic account of Adam's fall; and, remember, that Adam was but an infant in years and experience, and had to learn experimentally just as we do. What could be more true to human experience than this Mosaic account of the experience of the first pair?

The atheists who reject it must also reject all intelligent human experience. In perfect harmony with this view, New Testament inspiration says, "I was alive without the law once, but when the law came sin revived, and I died"; for "the law is the knowledge of sin." It reveals the prohibited evil and brings condemnation to the actors, as "the tree of the knowledge of Good and Evil."

Man, to be God-like, must experimentally "know" the evil; to know how to hate it be-

cause of its character and consequences. He must also experimentally "know" the good; to see a reason for loving and cleaving to it, for its nature and results. If there were no possibility of vice, there could be no such thing as virtue. The one exists from the possibility of punishment for the other being secured. But how could there be just punishment where there was no moral responsibility or possibility of choice or failure?

Where would virtue find a field of exercise and development if vice were an impossibility? Our *ability* to be devilish is the glorification of our *purpose* to be divine, and the possibility creates the responsibility. It takes the hard problems and the possibility of failure to make the scholar. It takes the storms and dangers to make the true, experienced sailor. It takes the conflict, with its potentiality of dire result to develop the heroic and experienced soldier. It takes the sufferings in the conflict with sin's encroachment to make the saint. Without the existence of sin, sanctity would be a nonentity.

Men redeemed are to be mightier than men unfallen. Instead of untried innocence, man is to be possessed with intelligent and victorious experience; with the god-like faculty of perfect moral knowledge. When man has fought his

way back through faith, by grace, to a chosen chasity and a voluntary virtue, from the wounds of sin, he will know what his untried brother can never fully know. The soul is accountable; the majesterial will, in the character of its intelligent and responsible moral choice, is the seat of instantaneous vice or virtue.

Here is the very throne of God in the soul; and, in the light of this "Shekinah" of enlightened conscience, men recognize and constitutionally approve the good, even though they may not do it; and they also detect, and instinctively disapprove of the evil, even though they may perform it.

Just here is manhood made or marred. Here, is character crowned or crushed. Bliss or blight, heaven or hell, in personal experience is born at this fork of the road. Here, the true food of the soul—its real nutrition, is found in exalted aim and in worthy, altruistic purpose. When, through the result of this fall, humanity, as the children of God, had gone astray and lost the proper moral conception and divine standard of character, its ruined state necessiatated the incarnation. Fallen man, projecting the lines of his own depraved character into immensity to find a conception of deity, in his debased state begot, in imagination, a God of infinite dis-

tortion and boundless ruin. This false divinity produced heathenism. This blind helplessness formed a dumb, yet plaintive, prayer for the incarnation. This inarticulate cry of the lost had been anticipated and pre-arranged for by the deity, "before the foundation of the world."

"In due time," Christ came, "the express image of the godhead bodily," saying, "He that hath seen me hath seen the Father." He was a human expression of the Father. He was the Father's "Word made flesh, and dwelling among us." In other words, his life was so perfectly moulded on the "Word" that he was that Word embodied in human form. He was "the only begotten son who dwelleth (eternally) in the bosom of the Father." "Now are we the sons of God," but we do not always, "dwell in God" or live in the Spirit, sinless, like Christ. It is again writen of him that "he is the only begotten son, full of grace and truth." We are God's children, but not always "full of grace and truth." Thus it was written of the Messiah, "A body hast thou prepared me." To project the lines of this divine and perfect being into immensity, would reveal a perfect deity as the ideal standard, supplement and complement of the soul.

In spite of all denial by atheistic fatalists, man is a morally responsible being; and all proper government, for both youth and age, individual and collective, recognizes this fact. The atheistic theory of "determinism," which abolishes freedom of the will and virtue and makes man morally irresponsible for his actions would destroy every government of earth; and, by removing all inducement to self-improvement and all restraint from vice, it would turn society into an inferno.

Has God no right to make an intelligent being, with moral perception and responsibility, who will eventually become, under his educational control, voluntarily virtuous and intelligently reject vice as incompatible with his best possibilities? Must man be so encased in unalterable law that he becomes a mere irresponsible automaton?

Does fatalistic "determinism" pre-arrange and pre-determine our relationship to the law of gravitation, the law of life or agriculture. No; we feel here a free agency, and recognize our ability to control these elastic laws, and to derive good results from them by study, and a better understanding of them, and with a proper adjustment of our lives and efforts in harmony with them. Why not the same free-

dom and responsiblity in reference to virtue and the law of morals?

Is there no free will here? Can agriculturists, mechanics, artists or scientists blame God for their failures which are directly attributable to their own carelessness or inattention to the laws of their respective spheres, and consequent inharmony of effort with the same. All instruction is vain, if man has no advantageous discrimination and control of his affections and ideals, and no free will to reject the baser for the better ends.

Ignorance or neglect mean ruin in other spheres, as well as in the moral realm; and by placing a premium of success on voluntary intelligence and exalted choice; and a tariff of failure on wilful ignorance and base neglect; God and all nature call man to wake up, see, choose, fight and win; and, in that victory, to develop himself into what he otherwise could never be. Thus are we "workers together with God," in the semi-self-creation of an eternal and divine being, out of one of mere moral responsibility.

Is not God justified by the outcome of such a plan? He is here reproducing himself in moral intelligence and responsibility. He is making us the "sons of God." Morally

emotional man, through the Messiah will yet become dispositionally and voluntarily divine, and this transformation from his base and wilful vice will be through the educational influencing agency of the Holy Spirit in the Gospel, which he has freely chosen and intelligently volunteered to obey. This is to be the final harvest of "free will," and the true God's justification for its impartation. God thus fully recognizes that the authority to punish involves the responsibility to instruct.

We hope that the day will soon come when the many-sided Mosaic law, with its underlying sanitary science, hygiology, disinfectant hints, quarantine laws, elements of equity and general scientific teaching will be taught in all the public schools of the country.

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